

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccliaastical Affairs.

FIRST DAYS OF THE HOLIDAY SEASON.

THEY are days eagerly looked forward to by most men of most pursuits; but whilst to the large majority they bring with them release from customary toil, to some they also bring with them exceptional difficulties. Not always, it is true—but sufficiently often to set up a normal qualification of the rest and the change usually anticipated at this time of the year, and thereby is cast a shadow on their brightness. We speak now as journalists, somewhat confident, perhaps over-confident, of the sympathies of our readers. We should hail with satisfaction an entire cessation for a month or six weeks to come, not indeed of the laws of nature, but of the imperative obligations imposed upon us by the conditions of our craft. In America, it is said—though we gravely suspect that the *on dit* could not be substantiated by trustworthy evidence—that newspaper offices, when they list, put up their shutters, and give notice to their subscribers that for a definite interval the Press, so far as they are concerned, will suspend its functions, in order that all the intellectual life which is active behind such and such an organ of social and political instruction may indulge in that entire change of pursuit best fitted to impart recreation and rest. No such liberty is accorded to journalism in this country. Would it were. Though it is not by any means unlikely that, if it were so, the realisation of it would be found to entail disadvantages which would go far towards balancing the benefits it might confer, and teach us “rather to bear the ills we have, than fly to others that we know not of.”

Well, as a simple matter of fact, we have entered upon what (for want of a more significant term), we designate the holidays. Now, does the reader fairly understand what that means to those whose business it is periodically to provide for them materials of politico-eccliaastical information and guidance until the next normal period of activity shall come round. It means this. No stir in the outer world in connection with the questions which one is most inclined and bound to treat; no facts of importance; no publications of worth; no incidents fully charged with suggestiveness; not even a glimmering sheen of light on the horizon of affairs to evoke anticipations of a coming day.

Of course, “the unexpected” will occasionally thrust some illustration of continuous life and energy under the notice of the observant. But the law of the holidays, particularly of the “first days of the holiday season,” is silence, stillness, and inaction. It is, no doubt, as well, or even better, that it should be so. Work carried on without cessation in pre-ordained grooves, noble as may be its purpose, and fruitful as may be its results, is sure to produce a certain stiffness and want of elasticity in the mental faculties which go far to neutralise their normal vigour. The eyes get dazed by uninterruptedly looking upon one aspect of things. The sympathies, perhaps from want of exercise in a wider sphere, become contracted. The judgment, however sure within its own little circle, disqualifies itself for broader action by absence of opportunity and trial. Liberationists, for instance, are apt to harden into Liberationists exclusively. All classes and parties, no matter what their convictions or their professions, will find their interest in venturing sometimes outside of that circle of ideas within which their chief duty is believed to lie. All are the better for more intimate contact with the representatives of other lines of thought and purpose. There is profound truth, although expressed in a puerile form, wrapped up in the nursery jingle with which we are all familiar, “All work and no play, makes Jack a dull boy.”

There is the more excuse just now for playing brief truant from the enterprise we have in hand, and have had for so many years past, inasmuch as the passing conditions of the physical world enjoin both rest and change. The sun has not been himself (in this country at least) since the end of May. He has had to contend with thick vapours, which, if they did nothing else, certainly dimmed for the time being the lustre of his reputation. He seems at last to have succeeded in chasing away the fogs which so long withstood his influence. He shines forth in all the warmth and splendour of mid-August, relaxing the rigidity of animal nerves and muscles, and predisposing to repose and idleness. It is difficult to withstand this solar argument for attempting nothing of importance. Great questions are almost of necessity put upon the shelf during the heat of the season. They will be taken down again presently, of course. They may even be prematurely pulled down by interloping accidents. Nor is it at all improbable that when they are again restored to their proper place in the active thought and sympathy of society in this country, all of us will be the better prepared to deal with them for having allowed ourselves for a brief moment to forget them. The enthusiasm which jades itself loses much of the force of its impulse, and therefore of its usefulness, simply because it needs to sleep awhile.

So let us seize the opportunity presented by these “first days of the holiday season” in helping our readers to put aside for a week or two topics in which both they and we are for the most part deeply interested. The world of recreation is open to them. A hundred varieties of resource are available for them. Mountains, moors, glens, and lakes, the breezy seaside, the yacht excursion, the continental tour, the sports of the season, both present and expected, the rural attractions of harvest, glimpses of new scenes, and the revival of old associations, are now before them to choose

from. May they find full enjoyment in the object of their choice! May rest and change so far recruit their energies as to fit them for an active, earnest, and successful work, on the approach, and during the continuance, of another period of politico-eccliaastical conference and agitation.

MR. BERESFORD HOPE'S DEFEAT.

IT will have been seen from the report of Wednesday's proceedings in the House of Commons that Mr. Beresford Hope did not succeed in pushing on the Increase of the Episcopate Bill. The junior member for Cambridge University was pleased to ascribe the withdrawal of his measure to the announcement of the Chancellor of the Exchequer that there would be no business that would require a sitting on the following day. This was a very good pretext. Was it the real one? We find in the *Standard* of the same morning an article stating that the bill might become law in two days if only “the Radical and Nonconformist opposition” were withdrawn, urging the objectors to reconsider their attitude, and not to stultify themselves by opposing “a demand so entirely in harmony with the principles of religious liberty.” They did not withdraw their opposition. As the *Standard* next day was obliged to confess, “the three motions for the rejection of the bill were down upon the paper, and Mr. Dillwyn [returning with railway speed from Wales for the purpose], Mr. Waddy, and Sir H. Havelock were in their places. But they were spared the labour they would have delighted in.” In other words, when it was found that they stood to their guns, the promoter of the bill was obliged to spike his own. Their resolute attitude made it impossible for Mr. Hope to succeed in his discreditable tactics, and that very clever gentleman found that he was in the position of “the engineer hoist with his own petard”—a well-deserved retribution upon a member who, by opposition of a character which can only be described as factious, succeeded more than once in the last Parliament on preventing the Burial Bill, though carried in the second reading by large majorities, from being even discussed in committee.

The *Standard* speaks of “the triumph of a tyrannical minority using its powers in the interest of a narrow and envious sectarianism.” Such a description can, however, hardly be applied even by our Tory contemporary to such men as Mr. Monk, who has from the first vigorously opposed the bill, while avowing his strong desire for an increase of the Episcopate. But that hon. member and many other moderate Liberals were shocked at the indecency of trying to smuggle through Parliament at the far end of the session a bill that had never been once discussed by the House of Commons, and which was read a second time in dumb show by a discreditable manoeuvre. We are thankful that a few determined Liberals have been the means of preventing a Parliamentary scandal, of averting a dangerous precedent, and of signally checkmating the tactics of Mr. Beresford Hope.

The Increase of the Episcopate Bill, says the *Standard*, deals with “a question of purely internal interest to the Church,” and is “a measure which concerns no one outside the Church.” Why, then, do its promoters come to Parliament at all? Is it not because the State Church is the creature of legislation, and can change nothing without the assent of Parliament? When it suits the purposes of our opponents, the Church of England is gloried in as “the national Church.” But when convenient changes or additional powers are required, it is the fashion to treat it as an independent sect. This will never do. The House of Commons has just as much right to discuss and reject a measure for creating more bishops as it has to pass a Public Worship Regulation Bill. To place that right

in abeyance would constitute a serious public danger.

Mr. Beresford Hope was in excellent spirits under his defeat. In fact, he ingeniously tried to make out that he gained a substantial victory. We do not grudge him that consolation. His bill is gone, and he promises to bring it forward next session. But if he meets with as little hearty support from the Government next year, his efforts will still be fruitless. Why cannot the ministry which so easily pushed through the St. Alban's Bishopric Bill, carry the larger measure? It is a question we do not pretend to answer. Perhaps the present Episcopate does not desire to be flooded with new bishops. But we trust that Mr. Hope is now convinced that if he would carry a measure of this magnitude next session, it will only be after fair and full debate, and that all his arts, and all the dodges to which he may have recourse, will not avail to smuggle such a bill through Parliament. Such bills afford an excellent opportunity of discussing the State Church question in some of its most important bearings, and we trust that in future sessions Nonconformists will not be deterred from exercising their undoubted right by the fallacious plea that they are interfering with a Church to which they do not belong; but that they will on all suitable occasions vindicate the perfectly sound principle that a Church which is supported by the State must, for the national interests, be under the effectual control of the State.

ECCLIASTICAL NOTES.

THE proceedings of the Convocation of York seldom attract much notice, but this year should surely be an exception to the ordinary rule. Has the reader ever seen a wild animal—hare, duck, or partridge—pushed to its last resource in the endeavour to escape from some real or imaginary enemy? What it does in such a case is to crouch down and stop perfectly still. This seems to be somewhat of the attitude of the York Convocation. It is absolutely afraid to move. Last week it had under consideration the report of the Committee on the Revision of the Rubrics. Let us see how the subject was dealt with in detail, and afterwards as a whole. There was a proposed rubric relating to daily service, the main matter of consideration being the adoption of the words "convenient" or "urgent." Here, after discussion, it was resolved to defer the subject, and let it go back to the committee. Next, there is an expression in the Prayer-book about the "Blessed Virgin Mary." Some people, naturally, do not like this, and it was proposed to omit the word "blessed." This was the subject of a vigorous discussion, but of course it was resolved to let things stay as they are. Should the Lessons be allowed to be read by laymen? The discussion on this was deferred. There was a proposed rubric at the end of the evening service; this was referred back to the committee. There was another at the end of the occasional prayers; this also was referred back to the committee. One in the Communion Service was "deferred for further consideration;" so was one for "clinic baptism." There were certain notices of motion: these were referred to the committee, "for a further and fuller report next year." Next year! Yes; and so it will always go on until a next year shall come when the members of Convocation will look around and find that their Church Establishment has vanished.

In the discussion on the Blessed Virgin Mary in the above Convocation, the word objected to was, as we have seen, retained. It would be interesting to know what, exactly, was meant by the retention. Canon Knowles said it was only "a harmless little statuesque expression," but then the Bishop of Carlisle remarked that "just now people's minds were very sensitive about this matter," and he thought it would be dangerous to stir the question. In the end, both the Upper and the Lower House sustained the expression; but on what grounds? Because it was only "statuesque," or because it was dangerous to move in it, or because something more than appears upon the surface was meant by it? What is included in the word "blessed"? Now, Cardinal Manning has just preached a sermon on Mariolatry. He tells us what he means by it—first, that the Virgin Mary knew no sin and could not suffer the corruption of death; second, that the Son of God deified her substance and elevated it to a condition above the conditions of nature; and, thirdly, that she is the Queen of Angels, of Saints, and of Heaven. Some Ritualists we dare say go quite as far as this, but how far does the York Convocation go?

We naturally turn from the Virgin to Louise Lateau, the new Stigmatisé of Bois d'Haine. One thing Louise is said to do, when in an ecstasy, is to "distinguish blessed from common objects," and, therefore, priests—regular priests with apostolic succession in them, that is to say—from common laymen. We are told that "when a layman places his hands near her face no change in the fixity of her expression is observed, but when a priest does the same thing a radiant smile lights up her countenance." Now, the Rev. John Metcalf Davenport, incumbent of St. Andrew's, Wolverhampton, and the Rev. W. John Knox Little, of St. Thomas's, Regent-street, visited Bois d'Haine, saw the curé, and saw Louise Lateau, when Louise was in an ecstasy. How the hearts of these clergymen must have beaten on that occasion! Were they priests? Had they the real apostolic succession? Was there nothing in the Nag's Head story? Were they really as genuine articles as their brethren of Rome? Happy moment! Mr. Davenport says that Louise smiled upon him just as she did upon seven or eight Roman priests, and that she also smiled upon Mr. Little. So, to use Mr. Davenport's words, "The Roman oracle (so to speak), testified to the validity of Anglican orders." Mr. Davenport and Mr. Little have rejoiced in this until now, but a sceptic in the person of the Rev. "H. Van Doorne, Catholic priest of Camberwell," has arisen. Mr. Davenport could not keep the blessed news to himself. He sent it to the newspapers. Mr. Van Doorne saw it, wrote to the curé of Bois d'Haine, and the curé writes back denying that Louise smiled upon the two English clergymen, although she did smile at the Catholic priests, and, in fact, this was a subject of discussion at the time and there and then. Mr. Davenport is now "perfectly astonished at the manifest dishonesty of the curé," while Mr. Little says that the curé's account is "absolutely false." Now, what is all the world and the Church to do in such a case? Would it not be the best thing for all the archbishops and bishops to visit Louise and so get the great question satisfactorily settled? Or are they afraid to go?

It is not an unknown thing to keep up one abuse in order to keep up another. This is the line now taken by the *Church Times* with regard to Church Patronage. The measure dealing with that subject has, as our readers know, been dropped. The *Church Times* has now come to the conclusion that it would have led to no useful result. Here is the supposed enemy again, and the best thing to do is to stand still. It's the old thing—it might lead to Disestablishment. Thus—

We admit to the fullest extent the existence of the evils of which the right rev. prelate complains, and, if circumstances were more favourable, we should gladly co-operate in the attempt to find a remedy; but, with the possible imminency of disestablishment staring us in the face, it would be the height of rashness to meddle with the question. Those who do not want to see a rupture of the union between Church and State, as it is called, would not most foolishly if they helped to remove what will always be one of the greatest obstacles in its way, namely, the compensation of the private patron; and those who have ceased to care about the matter would show no more wisdom if they lessened the power of the loyal patron to save something for the Church from the wreck. If confiscation is to come, it is nothing to us what is done with the spoil—whether the big plunderer, Parliament, is, or is not, obliged to share its booty with the little plunderer, the patron who wants to pocket the value of his advowson; but we are very much concerned in seeing that the patron who really looks upon himself as a trustee should be able to protect in some degree the interests of the *causæ quæ trust*. Nothing, therefore, could be more absurd than for Churchmen, at a juncture like the present, to do anything, or allow anything to be done, that would tend in the remotest degree to lessen the value of advowsons or next presentations in the market. No doubt the time will come when the subject may be prudently taken in hand; and that time will be when disestablishment has come, or when, without disestablishment, Churchmen have succeeded in enforcing their rights as a religious body.

See how the mind turns to the subject that it loves or fears the most! There has been a Diocesan Conference at Bangor, and the last topic discussed was "the probable effects of disestablishment." We are told by the *Church Times* that "an animated and lengthy debate" took place upon it; but the debate is not given. That is a pity; for it will soon be one of the subjects most attractive to the English people. We dare say, however, that it was resolved, as usual, to do nothing, or "refer," or "defer."

Even Canon Ryle—a man of active mind, and usually disposed to some sort of effort to get rid of stagnation and corruption—is seriously advising his Evangelical brethren to stand still. The Public Worship Regulation Act has been passed, and there is an opinion that some Evangelicals may be brought within its meshes. What should they do? Says Canon Ryle:—

If I may venture to offer an opinion, I strongly advise

my Evangelical brethren to make no changes in their manner of conducting public worship, and to alter nothing which long usage has endorsed. My opinion is that we should go on as we have gone on hitherto, and not risk annoying our congregations by introducing novelties, and by making alterations which they do not want. It may be very true that we do not keep the letter of the rubrics in all respects. But we have on our side the custom of at least two hundred years, the sanction and approbation of our lay people, and the undeniable suitability of our practice to the altered circumstances of the nineteenth century.

There may reasonably be a difference of opinion upon this, and certainly when Ritualists are taken into court for "not keeping the letter of the Rubrics," it seems only natural that the Evangelicals should suffer in the same way. But do not the "altered circumstances of the nineteenth century" need a great deal more attention? One thing Canon Ryle does not seem to see, and that is that there should be an alteration in the direction of charity.

This, however, Mr. Ryle is going to do—he is going to obey the law whether he likes it or not. A horrible picture is before his mind's eye:—

I pray God that the Church may be spared the enormous scandal of seeing one diocese keeping the Rubrics in one way, and another in another—one rule applied in London and another in Manchester, one in Ely and another in Norwich, one in Durham and another in Salisbury, one in Exeter and another in Lincoln! This would, indeed, be confusion worse confounded! If, however, evil counsels prevail, and I am required to catechize boys and girls in a huge country church before 500 agricultural hearers, or to baptize children in the midst of an afternoon service in winter while some of my grown-up hearers are fidgeting to get away, I say unhesitatingly that I shall obey. If Mr. Mackonochie and his friends like to disobey the law and the bishops, I will not follow their example.

It would be interesting to keep a book of select extracts from the *Times* newspaper on ecclesiastical questions. It is rather late to begin, for the probability is that many of them will drop out of the newspaper columns altogether. This last week the *Times* has been writing on the Wesleyan Conference, and the admission to it of laymen. It asks what is the governing representative body of which the Anglican Church has to implore its favours?

It is a house of laymen from which the English clergy are excluded altogether, and another House, from which, for any good that comes of it, they might be excluded also.

Upon this the *Rock* cries "Hear, hear." Well, two converts in the holiday season are not to be despised.

THE BONN CONFERENCE.

(From our own Correspondent.)

Without question, the great event of the present hour in Germany is the Bonn Conference, held under Döllinger's presidency, and with the object of finding some doctrinal declaration, in which Anglican, Old Catholic, and Greek Catholic Churches may unite, and which would thus lead to intercommunion of these Churches. As I have attended all the meetings up till the present, I cannot do better than give you an account of them. There have been five; two on Thursday, two on Friday, and one on Saturday; the reason of there being but one on Saturday, being the fact that a committee of the various churches concerned spent the forenoon with its deliberations. Of those present there are four languages or nationalities—Germans, Orientals, Anglo-Saxon (English and American), and French. Of the latter there is, however, only one gentleman present, M. de Félice, Protestant clergyman in Paris. Of the English and Americans there are Dr. Sandford (Bishop of Gibraltar), Dean Howson, Canon Liddon, the Rev. Lord Plunkett, the Rev. F. Meyrick, Mr. Wiltshire, Master Brooke, and Major Jocelyn Brookes, and others from England; with Dr. Langdon, Dr. Perry, Dr. Nevin, Dr. Schaff, and others from America. Of Old Catholics there were Bishop Reinkens, Döllinger, Professor Knoodt, Professor Langen, Professor Menzel, and Professor Reusch, of Bonn; Professor Lutterbeck of Giessen, the Rev. Count Weschowitz of Boppard, the Rev. Herzog, from Olten in Switzerland, and others. Of German Protestants there were eight present. The Orientals were in large force. There were Archbishop Grenadios and Archbishop Melchisedek from Roumania, Archbishop Lykurgos of Syria and Tenos, Archimandrite Sabbas of Belgrade, Archimandrite Anastasiades, Archimandrite Bryennios and Deacon Dr. Philares J. Waphidis of Constantinople; Superior Priest Janyaschew, Professor Ossinin, Councillor of State Von Philippow and Colonel Von Kiriéef of St. Petersburg, Councillor of State Von Sukhotin of Moscow, Professor Milas of Dalmatia, Professors Damales and Rhossis from Athens, Professor Modestow of Kiev, with several others. About 100 have given in their names: eighteen Old Catholics, eight German Protestants, twenty Orientals, forty-four Anglo-Saxons, and one Frenchman.

It must be borne in mind that the discussions turned mainly on the procession of the Holy Ghost, that being the ground of separation between the Eastern and Western Churches, the latter maintaining that the Holy Ghost proceeds from the Father and the Son, and the Greeks

denying that the Third Person proceeds from the Second as well as from the Father. According to the Greeks the relationship between the Son and the Holy Ghost consists in this, that both have their being from the Father. The Greeks would perhaps not object to the formula, proceeding from the Father through the Son, provided it were admitted that the Son was perfectly passive in the communication of existence to the Holy Ghost. Döllinger, to whom I referred at some length in my last letter, opened the proceedings with a lengthened address of an hour and a quarter. He said that the century long controversy between the Oriental and Occidental churches and the late revolutionary proceedings in the Romish Church stood related as cause and effect. And this was the very reason why an agreement was at the present moment of such significance for the religious and indirectly for the political world. The Western Churches stood once upon the basis that what was ever everywhere and by all believed should be received. As long as this rule prevailed neither side could accuse the other of heresy, because every opinion could be tested by this rule. It was first in hierarchical not speculative dogmatic questions that this rule was departed from. At the end of the fifth and beginning of the sixth century a tremendous number of corruptions, forgeries or impostures in writings took place, and in the ninth century Rome attempted on the ground of these the subjection of the Eastern Churches, and the question of the procession of the Holy Ghost from the Father only was brought in in order to charge the Easterns with the crime of heterodoxy. The phrase "and the Son" *filioque*, was first used in Spain, and that in the fifth century, and put into the so-called Nicene Creed in 1014. The attempt at Union in the Second Council of Lyons was unsuccessful, as also that of the Council of Florence in 1439. Then came after some centuries the fatal July 18, 1870, when all power was given over to the Pope, and this system is that which makes the Union of Protestantism with Rome impossible. The Jesuits rose, and adopted the system of exalting the Pope, but that only out of selfish considerations, and because if they overcame the Church then they could obtain universal supremacy. The Dominicans had equally favoured the same system, but not out of such selfish considerations. But much opposition was made to this increasing supremacy of the Pope, especially in France where the University of Paris and a large portion of the episcopacy and clergy resisted it firmly. But the knell of departing Gallican liberty was tolled on July 18, 1870. Döllinger said in conclusion that long ago the Papal court had been dissatisfied with Rome. He himself had been told in 1859 when at Rome, by several prelates, and even by Pope Pius IX. himself, that there was an utter want of confidence in German science and German theology. Now the only way to annihilate this, as also the remaining Gallican liberty, was the prohibition of the infallibility dogma by which everything came into the hands of the Jesuits. Having spoken above an hour on this now general subject, Döllinger in a half-hour's address introduced the proceedings that were being conducted with the Greeks, to whom he had the day before handed a paper which contained the Western doctrine on the Holy Ghost. Professor Ossinin, of Petersburg, answered this on the part of the Greeks, which led to a short reply from Döllinger. A Bavarian clergyman who was present asked permission to speak, and urged that Christian love should rule in dogmatic controversies, to which Döllinger answered that nothing but love prompted these proceedings.

In the afternoon the meeting was in English. A letter was read from Dr. Harold Browne, Bishop of Winchester, on the *filioque* question, the validity of English orders, and the invocation of saints. The Bishop of Gibraltar related that he had lately been most unequivocally recognised as a bishop by the Greek Patriarch at Constantinople, and several Greek bishops at Smyrna. On Friday morning the Archbishop Lykurgos, of Syra and Tenos, with two professors of theology from Athens, were introduced to the meeting. Döllinger's opening address on Friday had to do with the changes which the Vatican decrees introduced into the relationship of Rome to other churches. He had given the Greeks a collection of quotations from their own fathers on the procession of the Holy Ghost from the Son, and these came up for public discussion on Friday morning. After Professor Ossinin and some others had spoken, Döllinger said that they were now three-fourths agreed, and that it would be well to form a committee which might draw up a form which all would be able to agree to. He himself, Bishop Reinkens, and Professor Langen were chosen among the Old Catholics; Canon Liddon, Mr. Meyrick, and Dr. Nevin (of Rome), the latter being an American, by the Anglo-Saxons; who with five Greeks made a committee of eleven, which sat during the whole of Saturday forenoon. Four points were agreed on by it. 1. To consent to the Ecumenical Councils and Creeds touching the Holy Ghost made in the time of the undivided Church; to admit that the phrase *filioque*, "and from the Son," was unjustifiably added to the Nicene Creed; to agree with the fathers of the undivided Church; and to reject all forms or representations that would make two principal causes or *apexes* in the Trinity.

We learn by telegram that the conference was brought to a close yesterday. Archbishop Lykurgos of Syra and the Bishop of Gibraltar conveyed to Dr. Döllinger the expression of their joy at the good results obtained by the deliberations, and the

hope that the divided Churches would be drawn still closer together and finally be reunited in one universal Church. At the close of the proceedings Bishop Reinkens read the Te Deum in Latin.

The *Times* remarks that schemes for the "reunification of Christendom" seem so good that they usually disarm the spirit of criticism. Yet they may lead to mischief by raising false hopes, and such, it is to be feared, will be the result of the Old Catholic Conference at Bonn. We would all gladly bring Protestant and Catholic, Dissenter and Churchman, Eastern and Western Christian, into a state of agreement and peace. To most of us, it is true, such a task may seem so far beyond the possibility of fulfilment that we should as soon try to unite the nations as the Churches of Europe; but leisurely divines may be excused for more hopeful anticipations. The efforts of the Old Catholic Conference, however, invite more serious attention, because the chief attempt must be a failure, and because the indirect effects will sow discord instead of peace. The slightest description of its elements will suffice to show that the English people at least would do well to treat it with absolute distrust. In England, indeed, it will do harm if it should do anything at all. The Bishop of Winchester and Canon Liddon give mischievous counsel when they invite their countrymen to seek for "the reunification of Christianity" in the Old Catholic Conference at Bonn. If charity should begin at home, so should peace. The English friends of the Old Catholics will find ample room for their pacifying spirit in their own country. Our own Established Church is not specially famed for harmony of doctrine or of deed.

MR. GLADSTONE ON THE CHURCH OF ENGLAND.

In a letter addressed to the Rev. Eubule Evans, with reference to certain reforms relating to the Church of England, suggested by that gentleman in a paper contributed to a leading periodical, Mr. Gladstone says:—

"I cannot decline your invitation on the ground that the subject of your interesting, able, and incisive paper is foreign to my thoughts. But I admit my inability to treat it even inadequately. In your strictures I find much truth (forgive me if I add) with some exaggeration. As regards the intellectual quality of the clergy, I think the most marked want is the want of great men as leaders. I admit that the Church is losing ground in this respect relatively to the lay mind of the country; but when I look to moral tone, if nobleness is repelled from holy orders, I know not where it takes refuge. There is far more of it, as well as of bounty, devotion, and self-sacrifice, among the clergy, out of all sight, than among the laity. In writing this I do not presume that I am offering any solution for your problems. I have none to offer. If the Establishment is hard to maintain, it is harder to destroy. But I do not anticipate that reforms of it such as you desire will ever appear anywhere except on paper. I have one advantage over you. The Church of England was, in my view, founded not 300 years ago, but 1800, and I am persuaded there is that in her which, with Establishment or without it, will keep or find for her, great as are her sores and her sins, a place and a name in the final record of God's dealings with mankind for their salvation."

The right hon. gentleman adds, in a subsequent letter, "Pray understand that I did not intend to pass any judgment, condemnatory or otherwise, upon the reforms (in which I found much that was excellent), but only to treat the likelihood of their adoption as matter of fact. At a certain age the framework of institutions becomes too stiff and stark for changes of a certain kind and extent."

In connection with the above enigmatical letter an able article in the current number of the *Congregationalist*, entitled, "Can Mr. Gladstone save the Establishment?" may be read with advantage. It turns upon the recent paper of the right hon. gentleman, upon which we have already commented. The *Congregationalist*, towards the close of the article, says:—

"Erastianism, in whatever form it may assert itself, awakens an indignation which is shown alike in his elaborate argument to demonstrate the unfitness of the courts to adjudicate on these ecclesiastical questions, and in his condemnation of all attempts on the part of the Legislature to restrain the freedom of the Church:—

"The renewal of scenes and occurrences like those of the session of 1874 would be felt, even more heavily than on that first occasion, to involve not only pain, but degradation. The disposition of some to deny to the members of the National Church the commonest privileges belonging to a religious communion; the determination to cancel her birthright for a mess of pottage; the natural shrinking of the better and more refined minds from indecent conflict; the occasional exhibition of cynicism, presumption, ignorance, and contumely, were indeed relieved by much genial good sense and good feeling, found, perhaps not least conspicuously, among those who were by religious profession most widely severed from the National Church. But the mischief of one can inflict wounds which the abstinence and silent disapproval of a hundred cannot heal; and unless an English spirit has departed wholly from the precincts of the English Church, she will, when the outrage to feeling grows unbearable, at least in the persons of the most high-minded among her children, absolutely decline the degrading relation to which not a few seem to think her born."

"This is perhaps the most suggestive and significant passage in the article. It reveals most plainly the workings of the author's own mind; it indicates most suggestively the difficulties with which the Establishment is menaced in consequence of the revived life of the Church. Erastianism can be dominant only where faith is feeble and love is cold; for wherever men have a loyal trust in their living Lord and the supremacy of the truth, they must chafe against the limitations which a cold-blooded utilitarianism would impose on the development of the Church. Mr. Gladstone evidently feels this, and his kindly allusion to Nonconformists, in the words we have placed in italics, would seem to indicate that he is not able to lay to his soul the 'flattering unction' which those employ who flatter themselves that the partial sacrifice of freedom has some compensation in the increased geniality and breadth of view which the Establishment is supposed to promote. His casual references to Nonconformists are marked by a sympathetic appreciation to which we are for the most part strangers, and exhibit a catholicity of temper which is not common among men of his ecclesiastical tendencies."

"But it is not too much to say that his tone of feeling is essentially Nonconformist. Reviewing the legal attacks upon various parties which have really been only the true application of the principles of the Establishment, as embodied in the Act of Uniformity, he says: 'I do not disguise my belief, founded on very long and rather anxious observation, that the series of penal proceedings in the English Church during the last forty years, which commenced with the action of the University of Oxford against Bishop Hampden, have, as a whole, been mischievous.' So think we, but we think also that they have been the natural outcome of a system which makes the creed and ritual of a Church part and parcel of the law of the land. His conclusion is that 'the more we trust to moral forces, and the less to penal proceedings (which are to a considerable extent exclusive of the other), the better for the Establishment, and even for the Church.' The logic is unanswerable, but it carries us a great deal further than Mr. Gladstone has yet reached. Moral forces are, in our view, inconsistent with the idea of an Establishment, which is the creation of the law, and of which 'penal proceedings' are a proper instrument. He is so candid and far-seeing that we wonder he does not perceive that 'penal proceedings' were the origin of Nonconformity, and that, in fact, we are subject to them still. The most severe action which could be taken against any offenders within the Establishment would only have the effect of placing them in the same position in which Nonconformists are at present, and for precisely the same reason. We are kept outside because we will not admit to the terms of admission; they would not be turned out because, having accepted them, they have practically set them aside."

"In short, all Mr. Gladstone's reasonings point to one conclusion. The evils of which he complains are inherent in an Establishment; the liberty he desiderates is possible only to a free Church. Is it hopeless to expect that the nation will give a certain class of religionists the distinctions and endowments belonging to the National Church, and then allow them to act according to their own ideas of what is right and becoming? The Church which accepts the patronage of the State must surrender her own independence, and her champions, however wounded and humiliated by some of the results of that sacrifice, can have no right to complain. The question for them to determine is, whether the advantages they enjoy as a privileged Church are sufficient compensation for the loss of the 'commonest privileges belonging to a religious communion.' A condition of bondage can never be pleasant, and it becomes specially galling when its obligations are set forth in the most bald and repulsive form, after the fashion of Sir William Harcourt, or of any others who may have exhibited 'cynicism, ignorance, or presumption' in discussing Church affairs; but there is at least this satisfaction, that it is not inevitable. The Episcopal Church may have the privileges of the free if she will accept the responsibilities and burdens of the free. Otherwise liberty is impossible. The opposing parties among the clergy will not agree to exercise mutual tolerance; and if they would the nation would have a right to say whether it would permit a state of things under which the character of the Establishment would rapidly be changed. The freedom which is sought is, in fact, freedom for the fuller development of the sacerdotal and sacramentarian theories of the 'Catholic' school; and however acceptable these may be to a large and increasing body of the clergy, they are utterly distasteful to the people, who, if we are to have an Establishment at all, have a perfect right to determine what its character shall be. To sum up, Mr. Gladstone is not likely either to calm the excited feelings of ardent controversialists, or to induce Erastianism to lower its arrogant tone; and when this has become apparent to him, we may expect to find him also among the champions of religious equality. We do not complain that he still clings to the idea of Establishment, and cherishes a hope, which, however, is manifestly very faint, that it may be conformed to his view. We have not space here to discuss the expediency or morality of the comprehensiveness he advocates: and it is the less necessary because it is certainly unattainable, and we can only regard Mr. Gladstone's endeavour to secure it as the despairing effort of one who feels it hard to part with so much that his early education, the associations of a lifetime, and the habits of his

own mind, lead him to value and cherish. But he cannot succeed in his gallant attempt, and where he fails, it is not likely that anyone will be found equal to the salvation of the Establishment."

INCREASE OF THE EPISCOPATE BILL.

When the House of Commons met on Wednesday the CHANCELLOR of the EXCHEQUER, in reply to Mr. Dillwyn, said it would be necessary for the House to sit next day, but that it would meet on Friday for the prorogation.

Mr. BERESFORD HOPE said that, in consequence of the answer of the Chancellor of the Exchequer, he should move that the order of the day for going into committee on the Increase of the Episcopate Bill, which had been more than once on the paper—(a laugh)—should be read and discharged. He wished at the same time to express his thanks to the hon. members for Chelsea and Dundee for the great services they had rendered to his cause by the course they had taken on Monday night. There never had been a division on the main principle on the bill until the hon. member for Chelsea moved to substitute another day for that which he proposed for the postponement of the bill. The hon. member for Dundee (Mr. E. Jenkins) not satisfied with the result of the division on that amendment, challenged a division on the substantive motion, and that was really taking a division on the principle of his bill. ("Oh!" and "Hear.") This was a result for which he had vainly looked, and for which he was much indebted to the hon. members opposite.

The SPEAKER (interrupting) said that no discussion on the merits of the bill would be in order on the present occasion.

Mr. BERESFORD HOPE said he would bow to the authority of the Chair, but would take the opportunity of giving notice that it was his intention to raise the question again next year. (Hear, hear.) A petition signed by between 4,000 and 5,000 of the clergy had been presented in favour of the bill, although in consequence of some ignorance of the forms of the House the signatures of only about 1,000 could be received. The fact, however, remained that one-fourth of the clergy of England were favourable to the bill. Next session he should re-introduce it at the earliest possible moment, and if he could only then find as good a friend as the hon. member for Dundee had been this year he trusted that he might be able to pass his bill. ("Hear, hear," and a laugh.)

After a few remarks from Sir C. DILKE, Mr. MONK said that, having voted in the minority the other night, he begged to state that he was as much in favour of an increase of the Episcopate as his hon. friend the member for Cambridge University, but he thought that the question ought to be fully considered.

The SPEAKER: Any debate on the bill is entirely out of order. (Hear, hear.)

The order was then discharged.

CHURCH AND STATE ON THE CONTINENT.

The Berlin correspondent of the *Morning Post* says that there is good authority for stating that the Prussian Government contemplates no further ecclesiastical legislation, the measures passed during the last few years being considered sufficient for the present.

According to information from Berlin, the whole of the Roman Catholic clergy in the province of Posen holding State appointments have informed the Government of their willingness to comply with the ecclesiastical enactments known as the May laws. The Ultramontane organs of that province state that Count Ledochowski has been officially informed that the one year's imprisonment to which he had been recently sentenced is remitted, and that he will be released on the termination of the term of two years' imprisonment to which he had been previously sentenced, that is, on February 3, 1876.

All the priests in Posen imprisoned for refusing to give evidence with regard to the secret Papal delegate for the diocese of Posen have been set at liberty. It is stated that Canon Kurowski, who was recently arrested, has been positively ascertained to be the secret delegate whom the Government has been endeavouring to discover.

Suffragan Bishop Cybichowski, of Gnesen, who has acted to a certain extent as *locum tenens* of Cardinal Ledochowski, has been, by decree of the principal governor, expelled the province in which his diocese is situated.

It is stated that the suffragan bishop, whose name was submitted to the Governor of Silesia, at the beginning of July, by the Prince Bishop, Dr. Förster, will shortly be consecrated by the latter in the parish church at Jancinick.

There are various signs in Germany of incipient dissatisfaction with the strategy of the bishops in the ecclesiastical camp. In the semi-official *Carlsruhe Gazette*, some Baden vicars have repeatedly protested of late against what they call the cruelty of their bishops in preventing them from accepting livings at the hands of the Government. Their letters to the editor were certainly published without signatures, but as the editor vouched for their proceeding from ordained priests, the authenticity of these determined utterances cannot be doubted. In their last communication they request all those who find themselves in the same predicament to send their names to the

editor, preparatory to a joint attempt to obtain redress. In the meantime the editor pledges his honour that no names shall transpire. It remains to be seen what the result of the appeal will be. The Baden ecclesiastical war having broken out long before the Prussian, the little principality is said to contain no less than 300 candidates for the priestly office kept out of the pulpit because their bishops will not yield on a question altogether distinct from the dogma.

A Berlin telegram in the *Daily News* says that the German pilgrimage to Lourdes is fixed for September. Many members of the aristocracy will take part in the ceremony. The pilgrims are to meet in Paris on the 7th of September. They will be present at the dedication of a votive tablet at the Church of Notre Dame des Victoires, and will then leave for Lourdes. The French Government are resolved to allow no hostile manifestations.

A despatch from Rome says:—"Through its embassy at the Vatican, the French Government has asked the Holy See that the Sacred Congregation of Rites may authorise the French bishops to recite in the churches a prayer for the preservation of the Republic. This authorisation will not be refused, but, in order to avoid offending the political susceptibilities of a majority of the bishops, the formula, 'God save the Republic'—*Domine salvam fac Rempublicam*—will be altered to 'God save the People'—*Salvum fac Populum*."

A *Daily News* telegram from Rome says that the Pope having commemorated the promulgation of the Immaculate Conception by a monument in the Piazza di Spagna, has long contemplated the erection of a similar memorial in connection with the dogma of infallibility. With this object a site has been chosen in the Piazza of San Pietro, in Montorio. The ornaments in marble and bronze are now completed, and the monument will shortly be erected. Cardinal Antonelli, as Prefect of the Apostolic Palaces, is instructed to make the necessary arrangements with the Government.

The *Germania* is informed from Rome that the Pope intends holding a secret consistory in the month of September, for the purpose of creating a fresh batch of cardinals, all of them out of Italy.

The Bishop of Oporto has addressed a letter of protest to the clergy of his diocese, regretting that a Lisbon newspaper should have published an apocryphal episcopal charge, attributing to him erroneous and heterodox views. He adds that it is manifestly impossible for a bishop in communion with the supreme head of the Church to promulgate such errors, and, as such, he repudiates the statements published in his name. He declares that no doctrines of the kind have ever been entertained or written by him against the supreme head of the Church.

MR. GLADSTONE, thanking a German author for the dedication of his work, writes as follows:—"Germany now holds the first place on behalf of the world in asserting the necessity of limiting spiritual powers to spiritual things."

The trustees of Williams College, Williamstown, Mass., United States, at the recent opening of the university, conferred the degree of D.D. on the Rev. George C. Hutton, Paisley, well known to our readers as a fearless and able advocate of the anti-State-Church question.

The *Morning Post* states that the Rev. R. S. Hawker, forty-one years vicar of Morwenstow, Cornwall, who died at Plymouth on Sunday morning, was received into the Roman Catholic Church on the preceding evening by Canon Mansfield, of the Roman Catholic Cathedral, Plymouth.

THE VICARAGE THAT GOES A-BEGGING.—It is stated that the Rev. Francis Pigou, Vicar of Doncaster, has declined the offer of the living of Halifax.

CHURCH OF ENGLAND "SWEETNESS AND LIGHT."—The town of Lechlade, in Gloucestershire, is notorious for two things—the utter irreligiosity of the people, and the abundant Church of England provision for its correction. There is a most imposing church, and the living is worth over 700*l.* a year. Some wicked people have accused the fortunate possessor of the benefice of want of zeal. The rev. gentleman has just given proof to the contrary. At the annual treat of the children of the national school, some seventeen children were declared ineligible because they attended the Dissenting Sunday-schools!—*From a Correspondent.*

CARDINAL MANNING ON MR. GLADSTONE.—In the preface to his new volume of tracts concerning Rome, Mr. Gladstone quoted from a speech made by Cardinal Manning to the League of St. Sebastian, with a view to show that the Church of Rome had an intention of "proceeding to blood upon the first suitable occasion." Speaking to a deputation of Maltese Roman Catholics on Friday, the cardinal took the opportunity of denying that those of his communion had any such object. He reiterated his opinion that European nations had prepared for themselves "the terrible scourge of continental war," and that after such a conflict the temporal power of the Pope would be restored; but he explained that his words meant, not a threat, but a lament. "Those," he added, "who quote my words against me are among the chief apostles of the gospel of the revolution, and the chief agents against the peace of Christian Governments."

THE REVISION OF THE NEW TESTAMENT.—At a meeting at Coseley, near Birmingham, on Tuesday, the Rev. Dr. Vance Smith, of Sheffield, one of the members of the Revision Company of the New Testament, stated that the revision of the four

gospels had been completed, and the second revision of the work was nearly finished. The Book of Acts, and the general Epistles of James, Peter, and John had been gone through a first time; but it was expected that it would take another five years before the close of the work. They might rely that the men who were engaged in the revision were honourable, honest, faithful men; and he was sure they would work in the interests of what they believed to be the truth. They were all liable, more or less, to theological bias: but, nevertheless, they might be assured that a great improvement in the expression, and in bringing out the meaning of the Scriptures, would result from the revision.

COST OF MUSIC IN NEW YORK CHURCHES.—From a careful article in the *Brooklyn Eagle*, on the choirs and choir-music of the City of Churches, we learn that there are in that city 225 churches, whose aggregate expenditure for music is annually 34,170*l.*, or an average of about 150*l.* to each church. The most expensive choir costs about 1,600*l.*, the next 1,200*l.*, the next 1,000*l.*, and so they run down the scale. Basses, sopranos, contraltos, organists, and precentors have their fixed values, just as the preachers have, and change from choir to choir. Some musicians hold their connection with church choirs for a long series of years, but the tenure of others is very uncertain, depending somewhat on the whims of musical committees and of congregations, and partly on offers of additional salary with which singers and players on instruments are sometimes tempted from church to church. Much of the expensive music of Brooklyn and of New York is worth paying for, but there is, on the other hand, much which is not worth paying for at any price, as an aid to devotion. Some of the best is that which costs the least cash.—*Weekly Paper.*

CARDINAL CULLEN.—Cardinal Cullen was "interviewed" by the *New York Herald's* correspondent during the preparations for the O'Connell centenary celebration, and the latter gives in his journal the substance of the conversation which he says passed between them:—"The correspondent asked his eminence, 'Would the celebration affair have any political result?'—Cardinal Cullen said, 'I think not. Some politicians will strive to make capital out of it, but the endeavour will have little effect. Men like Gladstone ought to be expected in that quarter. Gladstone has written much nonsense lately about Vaticanism. The only effect of his productions has been to lower him in the estimation of the public. Cardinal Manning, Doctor Newman, Canon Neville, and others have answered him effectually.' The correspondent asked, 'Would not the sectarian character of the celebration retard the accomplishment of home rule?' Cardinal Cullen replied, 'I know not how it would affect that. The fact is, there is no great Irish popular leader now living—no able, honourable Irishman like O'Connell. Were there such men living anything might result from the home rule movement. Isaac Butt has not sufficient ability. He is a clever man, but he is not adequate to the task. People differ whether home rule would be better for Ireland, even if it could be secured.' His eminence evaded the difficulty of expressing a direct opinion for himself on the subject of home rule.

MR. PARKINSON'S "MODERN PLEAS."—A notice of this work appears in the *Record* of Monday, in which the writer says:—"This volume is for the most part the reply of one who took an active part in the Disestablishment controversy to the Peek Prize Essays. In our review of those interesting essays we intimated our conviction that they contained a number of weak points of which the advocates of Liberationism would be sure to take advantage in future discussions; and the book before us abundantly fulfils our prediction. Irrespective, however, of its connection with the Prize Essays, Mr. Parkinson's work may prove serviceable even to Churchmen, as a summary well put, free from controversial asperity, and characterised on the whole by a spirit of fairness, which will give them a good idea of the kind of arguments with which they have to deal in discussion on the subject. He says many things which we should readily endorse, simply denying their relevancy to the argument. Others are of a kind calculated to call forth, and with considerable effect, an application of the *tu quoque* principle, which, however legitimate on occasion for silencing an opponent, is always unsatisfactory as an argument. But after every exception has been made on these and similar grounds, the work deserves, no doubt, the welcome which has been accorded to it by the Nonconformists, in whose interest it has been written. The author did yeoman's service for them."

WORKING OF THE ESTABLISHMENT IN LEICESTERSHIRE.—The advocates of disestablishment are charged by the supporters of the present ecclesiastical system with aiming at "confiscation," "spoliation," and "sacrilege," because they would apply the property of the nation, now held by one section of the people, for the benefit of the entire nation. If these terms are rightly used, by what words should we (says the *Leicester Daily Mercury*) describe the following cases?—

1. DADLINGTON (a small agricultural village, midway from Hinckley to Market Bosworth).—The living is worth about 400*l.* per annum. For many years the income has been sequestered to pay the debts of a non-resident vicar, and a neighbouring curate receives the paltry pittance of 20*l.* a year for a Sunday afternoon service. This is the whole return received by the public for the 400*l.* a year of public property professedly devoted to Church purposes in this village. In this state of almost utter spiritual destitution, the people

must through all these years have remained, but for the evangelistic labours of the agents of the Leicester-shire and Rutland Congregational Union, and of other Nonconformists, who have voluntarily supplied the Establishment's lack of service.

2. HUGGLESCOTE AND IBSTOCK.—These are united parishes, with an income of about 1,400*l.* per annum. Here there is a large and, owing to the recent development of coal mining, a rapidly increasing population. For about twenty years the whole of this income, except 200*l.* for two curates, has been diverted from spiritual purposes to pay the debts of the vicar, and the people wonder how long this is to continue. It would be interesting to know whether such a case as this comes within the scope of the Additional Curates Aid Society or the Society for the Relief of the Poor Clergy, also how the "pious ancestor theory" is squared with this application of the income of the living.

MR. MACKONCHIE'S DEFIANCE.—The London correspondent of a Plymouth paper writes:—"The course which Mr. Mackonochie took on Sunday morning at St. Alban's, Holborn, in recommending the celebration of the Holy Communion with a ritual very nearly similar to, and in one important respect in excess of, that which was in force at the church before his suspension has astonished even his friends. Hitherto they have argued, and with some truth, that however the public might disagree with his views, no charge of direct disobedience to declared law could be brought against him; but now they admit that he has avowedly and intentionally entered on an entirely different course, and has determined to disobey not only the recent judgment of Sir R. Phillimore, under which he was suspended, but the former judgment, in obedience to which he had for a long period given up altar lights, the elevation of the elements, and other uses. On Sunday morning, Mr. Mackonochie threw the judgments to the winds, for not only did he wear a chasuble, turn to the east, make the sign of the cross, and sanction the singing of the 'Agnus Dei,' and the tolling of the great bell at the consecration, but the two symbolic altar lights were used, and the service proceeded as before, with the exception that the celebrant was unassisted save by a single layman. Mr. Mackonochie has, I understand, written to the Bishop of London informing him that he intended to adopt this mode of action, and Dr. Jackson will therefore have a new phase of the difficulty to deal with. Mr. Mackonochie's appearance at the altar alone was due to the fact that the bishop had refused to allow the assistant clergy to celebrate the Holy Communion in the prescribed vestments, and therefore they decided to take no part in the service, although Mr. Stanton preached the service in the office. Thus the Vicar of St. Alban's has proclaimed a policy of 'war to the knife,' in deed, if not in word, and exposed himself to the consequences which Sir R. Phillimore hinted at in his judgment in the event of any further disobedience to the monitions of the court."

VATICANISM.—The *Times* says—"Cardinal Mannings must be considered the best exponent of the Church of Rome in this country, as he is certainly the most privileged and the most authorised. What Rome knows he must know; what Rome sees he must see; and though wishes, it appears, are to be put out of the question, he would himself hardly desire to have it suspected that he had a single wish which was not hers also. At an appointed meeting, in reply to a prepared address, he has been delivering a prepared answer, and he has availed himself of the fortunate and exceedingly pacific occasion to put into more measured and precise terms some announcements which Mr. Gladstone, he says, had not taken quite in the sense intended. We are not conscious of overstating the cardinal's meaning, but we cannot understand him otherwise than as announcing the certainty of a good cause, the promises of the Church, and the aid of Omnipotence to all who believe that they are working for the restoration of the temporal power and of true Christian thrones. Such an announcement, the sentiment that underlies it, and the practical counsels involved, are all contrary. The public good is our rule, and we all bow to it. Such is the social aspect of the case. As to the religious, it is not the habit of this country to attach so much importance to the material part of a religious or any other public question. Englishmen will never be persuaded to believe that the destinies of the human race are overruled, empires lifted up or cast down, continents covered with blood, and mankind immolated by its own deadly inventions, in order that an Italian bishop may be permitted to call his own and to misgovern a small and sparsely-peopled territory, in the heart of a country occupied by an ancient and noble race. That there will be wars before the end of the century, and that there may be terrible wars on a European scale, is no more than one may expect or conclude possible when one thinks of the explosive elements concerned, the power of a single human will, and the many chances and changes of this mortal life. So far the cardinal's is a safe prediction. But all experiences prove that neither he nor any other man is likely to guess the character, the scene, the objects, or the results of that war. But what is most certain in these matters, though the cardinal does not seem to know it, is that they who appeal to the sword are likely to perish by the sword. Rome is a desperate gamester, who wants a fresh start, and she would like nothing better than a period of anarchy brisk enough to crush or paralyse those States she is pleased to think her foes. But that is a dangerous game. They that provoke war will have to stand the issue of war, as Rome has lately found to her cost."

Religious and Denominational News.

THE WESLEYAN CONFERENCE.

LAY REPRESENTATION.

At the sitting of the Wesleyan Conference on Wednesday, the question of the admission of laymen into the Irish Conference came on for consideration. The Rev. G. Bowden read a part of the decision of a committee which had been appointed to consider the subject. It said that no sufficient reason against the admission of the laymen into the Irish Conference was seen by the committee, provided a suitable scheme could be devised. The Rev. G. MACMILLAN read the resolution of the Irish Conference on the subject. He gave a brief history of the progress of the question in Ireland. He thought the discussion on the English question had virtually settled the question. If anybody thought otherwise he would give his reasons for so thinking. Both Mr. Stephenson and Mr. Pope had used the word finality, and had defined the word. They wanted in Ireland to have a body of laymen associated with the ministers in Conference, whose decisions should not be reviewed by another body, but should be final. The Rev. WALLACE MACMILLAN, another of the Irish representatives, urged that the request of the Irish Conference should be granted. The Rev. H. W. HOLLAND moved, and the Rev. JAMES LOUITT seconded, that the part of the report of the connexional committee just read by Mr. Bowden be adopted. Dr. OSBORN opposed the motion, and hoped that the Irish question would be postponed for twelve months. If the Irish plan were acceded to, it would be a virtual settlement of the English question by a side wind. Dr. OSBORN moved, and Dr. JOHNSON seconded, an amendment requesting the Irish Conference to delay the question for twelve months. The Rev. J. W. MACKAY, another of the Irish representatives, said that they were entitled to some reply. If they had no time to consider the question, or if their concession of the Irish request would embarrass the English Conference, let them say so. They had their interest in the legal question in Ireland, and in that respect there interests were identical with those of the English Conference. But they did not think the English Conference infallible on legal questions. The Rev. Dr. JAMES suggested that a letter should be sent to the Irish Conference affectionately requesting them to delay the settlement of the question. Dr. CROOK thought the Irish Conference was entitled to a great deal more than Dr. JAMES suggested. The policy of postponement would be unfair to the Irish Conference. The same policy many years ago led to the division in Irish Methodism. They understood what was necessary for them in Ireland better than the English ministers could. The question of lay representation had been forced upon them by the best of their own people, and not by any projects of union with the Irish Primitive Wesleyans. He hoped that the prayer of the Irish Conference would be granted. The Rev. W. M'KEE, another Irish delegate, observed that they had been instructed not to get legal opinion, and after that it was unfair to them to raise the legal difficulty here. The EX-PRESIDENT said he felt himself perplexed. He was most anxious to serve the Irish Conference, but he did not see how they could grant the prayer without taking legal opinion, until the legal question was settled. The Rev. G. T. PERKS spoke on the subject, and urged that the original resolution itself necessitated delay, and the Rev. JOHN BEDFORD spoke to the same effect. The following amendment was proposed and carried by a very large majority:—

The Conference, having appointed committees to consider the subject of lay representation, which cannot report until the Conference of 1876, feels unable to entertain the proposal of the Irish Conference at this conference, and regrets to be under the necessity of postponing the consideration of this question for another year. This resolution to be transmitted in an affectionate letter to the Irish Conference.

WESLEYAN MINISTERS AND POLITICAL MEETINGS.

The Rev. JOHN BOND came forward to propose the motion of which he had given notice as to attending political meetings, as follows:—

That while the Conference is opposed to the advocacy of mere party politics by its ministers, and the introduction of politics into our circuit courts and upon Methodist premises, it recognises the rights of its ministers to all the privileges of British citizenship in matters that concern the social, moral, and religious interests of the nation.

His motion was directed against the following minute of the Second London District:—"Conversation having arisen on the subject of Wesleyan ministers taking part in political meetings, this meeting is of opinion that the principle of non-interference in such cases should be honourably observed by brethren on all sides until the Conference shall otherwise determine." The minute refers to the Rev. John Bond having attended the meeting of the Liberation Society in London. The resolution of the Second London District Meeting interfered with the free action of the ministers, and would condemn much of the action of many preachers in time past. It must be distinctly understood that he was opposed to any minister interfering with mere party politics, and running about from one political meeting to another, stirring up strife and divisive passions. Their citizenship was a right and a trust, and he did not think they ought to abandon their trust. It was wrong for Wesleyan ministers to be deprived of their liberty, and they ought to be left free as other ministers are free. If they wish for good government it was not enough that they should pray for it—they must work for it. It might be said that their absten-

tion from politics was necessary for the maintenance of the brotherhood; but he believed that their brotherhood existed by love and not by law. He objected to the new legislation as being more stringent than the old laws.

The Rev. W. S. SPENCER rose to second Mr. Bond's resolution. He supported it because he was a Dissenter on principle; but he was a Methodist first, and he held the peace of Methodism as supreme. In the whole history of Methodism the Church of England had been treated with respect, not to say with obsequiousness. But the Church of England had not always treated the Wesleyans with respect. Their orders were as valid as those of the Church of England. The London minute was throwing down the gauntlet of war—a challenge to those who were Dissenters. He wished the London minute were withdrawn; but if a resolution were to be adopted he hoped it would be Mr. Bond's.

Dr. JOHNSON urged that if the discussion on the subject was to go on it would grieve many of their people, and he moved the order of the day, which was seconded by the Rev. E. J. ROBINSON.

The Rev. H. W. HOLLAND rose to oppose the amendment. What would be said of them before the world if it were to go out that the London minute was to be adopted without discussion, and that they were obliged to submit to it without saying a word for themselves? It would be most injurious to their position before the country. It was not a question of personality as between the Conference and the London districts, but the question of personal freedom was raised by it. The minute was an undue interference with their freedom as citizens, and he could not submit to it. He wanted to go to the meeting in Sheffield the other night in favour of the sailors and Mr. Plimsoll, but he did not go because the London minute forbade him. It placed them in a dangerous position. What was the question stirring all Europe? It was the relation of the ecclesiastical and the civil laws, and if the London minute stood, they would be in danger of being charged with Ultramontanism. It would mean that a minister could not exercise his political rights without asking the consent of the Conference. There was old legislation on the subject, but the circumstances of the country were entirely changed. The relations of the Church of England and of Methodism were entirely changed. In his opinion, the Protestantism of the Establishment was hopelessly gone, and they must revise their legislation to suit the altered circumstances. If the Church of England were coming into existence as a new institution, then it would be fair to say to those who were for it and those who were against it, be neutral. But the Church of England was in existence, and therefore neutrality was actively rendering the highest service to the Establishment; it was tantamount to saying, "We who are in favour of the Establishment shall get our own way if those who are opposed to it be quiet." Every man who did not oppose the Established Church was responsible for its condition, and he, for one, would bear the responsibility no longer. Those of them who were opposed to Establishments had no disposition to abuse their freedom. They would not attend meetings in small places where strife was likely to be caused. They had too much common sense to do that. They had no disposition to become political agitators, and he begged that they might be trusted. Besides, if they abused their freedom, the Conference had the remedy in its own hands. If any minister used language at public meetings which was inconsistent with the dignity of a minister, he could be dealt with for his offence. Their path through life was different from that of the Church of England. Let the Establishment go her way, and let Methodism go hers.

The EX-PRESIDENT (Dr. Panshon) said he could not help feeling that the Second London District was on its trial. As chairman of that district he wished to remind them that a charge was brought against one of its members. He knew there were laws on the subject which he was bound to carry out as he found them. If those laws were forty years old, they had not been repealed. Having those laws, he had written to Mr. Bond asking him to refrain from action which the Conference had specifically condemned. He maintained no resolution could have been more kindly worded. All that it asked was non-interference on all sides. He agreed that they had been obsequious in their bearing towards the Church of England; he agreed also with Mr. Holland that the Church of England had ceased to be the bulwark of the Reformation and as a defence of Protestant principles. He also agreed with Mr. Bond as to disestablishment, but he could not accept his resolution, which, in his opinion, would result in division. It had been said that they had a yoke put upon them, but it was self-imposed, and comforted with freedom. At present they enjoyed a freedom not found elsewhere. Congregational ministers appear to enjoy great freedom, but it was notorious that their people generally all thought one way. In Methodism there was the utmost diversity of opinion on political questions. He admired Mr. Bond's fearlessness, but if he had a colleague with deep convictions on the other side it would be fatal to the peace of any circuit if they publicly advocated their views. He did not wish for legislation; all he desired was an honourable understanding. He was a Methodist first and a Dissenter afterwards. Let them not weaken by a hair their bond of brotherhood. He believed that citizenship was a trust; but for the brotherhood of Methodism, which offered so many advantages, he was willing

to forego some of the privileges of citizenship; but he implored them to abstain from agitation of a certain class of questions lest the unity of the connexion should be destroyed.

The Rev. MARSHALL RANDLE spoke against the London minute, as putting a needless bond upon the preachers, and it would injure them in public estimation. He did not think that their brotherly love would be endangered by an increase of their freedom.

The Rev. ALEXANDER MACAULAY spoke in favour of freedom, and against the London minute.

It was announced by the President that some were agreed to the withdrawal of the London minute and Mr. Bond's resolution.

The Rev. CHARLES KELLY said that they needed no legislation on the subject, and contended that there ought to be more freedom.

Dr. RICE declared himself neither a Dissenter nor a pro-Establishment man; but he was opposed to a position of subservience to the Church of England. He did not support Mr. Bond's resolution.

Dr. OSBORN contended that their unity was endangered, and that it was contrary to laws which they had agreed to accept for ministers to attend public meetings of the character referred to.

Finally, it was agreed that the London minute should be rescinded, that Mr. Bond's resolution should be withdrawn, and that Mr. Olver and the ex-President should draw up a statement for entry into the daily record.

Mr. OLVER had previously drawn up a resolution to the following effect, and which he read to the Conference:—

That this Conference, in view of the present state of public opinion on various important subjects, recognises the increasing necessity for maintaining the unity of the ministerial brotherhood and of the connexion, but declines to interfere with the action of any minister in the conscientious discharge of his duty as a Christian citizen so long as he honourably abstains from introducing divisive political questions into any of our courts, church gatherings, or public services, and carefully avoids all words and actions which would compromise his brethren or be unbecoming the ministerial office or character.

At Friday's sitting the return of the number of members in the society was presented, being 358,062, an increase of 6,417. The deaths number 6,012. The loss through the removal of members was over 18,000. Dr. PUNSHON moved the following resolutions which was carried:—

That the Conference reaffirms its profound and religious disapproval of the Contagious Diseases Act, declaring them to be iniquitous in principle and demoralising in tendency, approves of legitimate effort to secure their repeal, and prays that such efforts may be speedily successful.

The Rev. W. B. POPE moved the following:—

That this Conference, desirous that the real and actually subsisting unity of the Church of Christ should be promoted and manifested by all practical means, records its readiness to recognise and reciprocate the recognition of all churches which hold the fundamentals of the Christian faith.

This was adopted, after some discussion, by a large majority. Dr. RICE read a very able address to the Methodist Episcopal Church in America, which was adopted. Dr. PUNSHON said that it had been requested that a deputation should be appointed to attend the next conference of the Methodist Church in America. He proposed that the Rev. W. B. POPE be appointed, and that Dr. RICE should accompany him. Mr. POPE said that he had twice declined such an appointment, but he felt that he could not refuse the third request. He would go and try to do his best. Dr. RICE also consented to do the same if health permitted. A resolution was adopted recognising the hand of God in the great work effected in this country through the instrumentality of Messrs. Moody and Sankey, and that a copy of the resolution should be forwarded to those gentlemen. The journal was signed at ten o'clock by the president and secretary, the legal hundred assisting. Thanks were presented to the friends who had entertained the ministers, to the Sheffield ministers, and the presenter, each of which was suitably acknowledged. The President then said that he looked back upon the last sixteen days with devout gratitude to God. He thanked the Conference for their forbearance, and hoped for a prosperous year. The Conference closed with singing and prayer at half-past ten o'clock.

The Rev. Thomas Stimpson has resigned the pastorate of Chapel-street Chapel, Salford.

The Rev. Charles Ashford, B.A., of the Lancashire Independent College, has accepted a unanimous call to the pastorate of Bethel Independent Chapel, Bury, void by the death of the Rev. W. R. Thorburn, M.A.

The death is announced of the Rev. Dr. Davies, of Bangor, a well-known member of the Wesleyan body. He had long acted as the editor of the serial publication of the Wesleyan connexion issued in Welsh, and only last week was placed on the list of supernumeraries by the Sheffield Conference.

COVENTRY.—On Sunday week the services at Vicar-lane Chapel were conducted by the Rev. J. Sibree in commemoration of his eightieth birthday. In the morning the rev. gentleman took for his text verses 10, 11, and 12 of the 77th Psalm. In the course of his discourse the venerable minister stated that he had been fifty-five years in the ministry, and that of some forty ministers present at his ordination not one was now alive, and the same remark might also be applied to the congregation when he began to preach in Vicar-lane Chapel, only a very small number being left. More than two generations of men and women had passed away,

and he was disposed to ask with Dr. Johnson, "Where is the world into which I was born?" What surprising events had occurred during his fourscore years, and what progress civilisation had made during that period, the rev. gentleman showed by pointing to the steam-engine and the electric telegraph, and also by giving a short historic résumé, and referring to various indications of the spread of the Gospel. Vicar-lane Chapel was founded more than a century and a half ago, the third jubilee having been celebrated last year. It had been once or twice enlarged. During his ministry several hundreds of persons had been added to the church, and ten young men, one of whom was his brother, James Sibree, who is now nearly seventy years of age, and settled at Hull, were sent forth from that chapel to the work of the ministry. In the evening Mr. Sibree took his text from Philip. ians 1, 27, 28. During that day, he said, several of his friends had wished him "Many happy returns of the day." He could not expect to have many more birthdays, but it was a great thing to have the fear of death removed, and to be able to say, "For me to live is Christ, and to die is gain." The congregations both morning and evening were good, and included many visitors connected with other places of worship in the city.

EVANGELISING SERVICES IN WEST BERKE.—Considerable interest having been felt in the series of services recently held by the Rev. J. G. Rogers, of Clapham, in the villages around Faringdon, a fresh series has just been inaugurated under the auspices of the Home Missionary Society, and brought to a successful termination. The villages visited have been Shrivensham, Shellingford, and Kenot, where congregations, averaging 300, have been gathered together in a large tent. The preacher was the Rev. David Martin, of Oxford. Two sermons were preached on Tuesday, the 10th instant, at Shrivensham, to large and attentive audiences. This large village is almost entirely under High-Church influence, and it was currently reported that the Anglican priests who keep watch and guard over the souls of the villagers had zealously warned the people of the dangers of the irregular services in the tent. It is a rather singular fact that an ancestor of the Lord of the Manor, Viscount Barrington, M.P., whose beautiful Elizabethan mansion is situated on the outskirts of the village, was a deacon of Dr. Watts' church in London, and the Shrivensham estate was a gift from a fellow Nonconformist in recognition of eminent services rendered to the cause of Dissent. Such are the changes brought about by the revolutions of Time's whirling. On Wednesday the Gospel tent was pitched at Shellingford, where two services of a highly interesting character were held. The concluding service on Thursday was held at Kenot, a village just over the extreme western boundary of the county. Here a large barn was utilised for the occasion and well filled by villagers. Nothing could exceed the apparent interest of these services, and it was abundantly evident that while the gaudy Ritualism of the parish churches might attract the idle gaze of the well-to-do classes, nothing allured the poorer classes like an earnest proclamation of the "old, old story" of the Gospel.—*From a Correspondent.*

THE LATE REV. JOSEPH WILSHIRE.—This zealous minister of the Gospel, who was the pastor of St. Mary's Gate Baptist Church, Derby, died at Llandudno, where he had gone for the benefit of his health, on the 6th inst., in the forty-sixth year of his age. He occupied his pulpit for the last time on Sunday, July 4, when he preached both morning and evening, and after the evening service he administered the ordinance of the Lord's Supper. He had been three years settled in Derby, where, says a local paper, he was "known as a diligent and faithful minister of Christ, and an obliging and Catholic-minded Christian gentleman. While specially attached, as was to be expected, to his own denomination, he was eminently free from the narrowness and bitterness of sectarianism. Hence he was a joint secretary of the Bible Society, and one of the secretaries of the Derby Prayer Union, and took an active part in the annual 'Week of Prayer,' and was ready on all occasions, when a good work was to be done, to give his counsel and co-operation." In fact, he worked beyond his strength. The funeral took place at Derby on the 10th. The service commenced in St. Mary's-gate Chapel at 11.30 by reading of the Scriptures, and then an impressive prayer was offered by the Rev. G. Hill, of Osmaston-road Chapel. The pulpit (draped in black) was occupied by the Rev. T. Goadby, B.A., of Chilwell College, who gave a very touching and suitable address. He sketched the ministerial and pastoral character of the deceased, and in affecting terms reminded the church and congregation of their great loss, and the lessons which so sudden a bereavement should inculcate. There was a large congregation of ministers and friends, several being from Taunton, the place of Mr. Wilshire's former charge, and all appeared to feel the solemnity of the occasion. At the grave, in the Uttoxeter-road Cemetery, the concluding service was also conducted by the Rev. G. Hill and Mr. Goadby. About a thousand persons were present. We regret to learn that Mr. Wilshire leaves behind him, totally unprovided for, seven children, from two to sixteen years of age, and a widow, in a most delicate state of health, on whose behalf a special appeal is being made by the deacons of St. Mary's-gate Church.

MR. GEORGE MULLER AT MILDWAY HALL.—Services were held in this place, which will accommodate some 3,000 persons, on Sunday last, by the

celebrated founder of the Ashley Down Orphan Homes, near Bristol. There was a numerous congregation. Mr. Muller was assisted in the service by Captain Moreton, R.N., who gave out the hymns. The afternoon service opened at half-past three o'clock with the singing of the hymn beginning, "Have you on the Lord believed?" with the refrain, after each line, "Still there's more to follow." Next came the reading by Mr. Muller of the 103rd psalm and the offering of an extempore prayer, in which special petitions were made for God's blessing on that service and on behalf of the unconverted. To this succeeded the singing of another hymn, commencing, "There's a land that is fairer than day." The singing, it may be remarked in passing, was effectively led by four ladies, stationed on one side of the platform. Immediately before the sermon Captain Moreton stated that Mr. Muller, feeling anxious to follow up the work of those who had now arrived, or soon would arrive, in their native country—the persons alluded to were of course Messrs. Moody and Sankey—would address young Christian converts, though not them exclusively, in that hall on the succeeding Tuesday and Friday evenings at half-past seven, and that at a noon prayer-meeting on Wednesday and Thursday, in the same place, he would speak on the subject of prayer. Mr. Muller preached from the 3rd, 4th, and 5th verses of the 103rd Psalm:—"Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." With a voice weakened no doubt by age, but still generally, and especially under the influence of earnest feeling, telling and effective, Mr. Muller urged, in simple and forcible language, his views of the spiritual application of these words on his auditory for about three-quarters of an hour. In drawing to a close, he referred to his own religious experience as practically illustrating the truths embodied in the text, and earnestly recommended all present to make the word of God their constant study. After offering a short concluding prayer, Mr. Muller dismissed the congregation with the benediction; the whole service occupying about an hour. A collection took place at the doors for the incidental expenses. Mr. Muller is to preach again in the same hall next Sunday afternoon and evening, at half-past three and seven o'clock.

Correspondence.

A CLERGYMAN ON ESTABLISHMENT.

III.

To the Editor of the Nonconformist.

SIR,—Once again I have to commence by craving indulgence for having tried the patience of yourself and your readers by suffering so long an interval to elapse between my letters. Not that I have the vanity to imagine that my modest thoughts on Establishment are of such importance as to cause any impatience for their further development. Still, as you have opened your columns so readily to me, I may without self-flattery conclude that you attach a certain value to them as the expression of a honest mind seeking fearlessly to arrive at truth on the subject, and therefore I owe you an apology in so far as I may have impaired that value by delay.

I must once more plead manifold occupations, and, furthermore, ill-health, and yet, further, an ever growing sense of the deep importance of the subject as I ponder over it, and as the impressions which induced me to take up my pen assume a clearer outline, and shape themselves into more definite forms.

The first question I proposed to consider is this:—Is the Establishment of any particular form of religion enjoined in Scripture? We know that it was under the Mosaic economy, but is it in the New Testament?

In reference to the Mosaic economy I need not take up your space or your readers' time by many words. It is confessed on all hands that the Israelitish Church was an Established Church, established by God Himself, in such sort that the family of Abraham in the line of Isaac was selected by Him to be in external covenant at once a chosen generation, and a royal priesthood, and a holy nation. As a nation or kingdom they were reigned over by God Himself: in other words, their state was that of a pure Theocracy. From the very commencement the *εκκλησια* was the *πολιτεια* and the *πολιτεια* the *εκκλησια*; the two were in all things identical, and every member of the one was—*ipso facto* and not by a fiction, by coercion and not by choice—a member also of the other; and the very laws which hedged them off as a nation, separate and distinct from all nations, also hedged them in as the Lord's vineyard. At one and the same time they might be designated Church or Commonwealth, according to the aspect in which they were viewed. In relation to other nations they were the Commonwealth of Israel; in relation to God they were the Israelitish Church. Accordingly, when Moses was raised up as their lawgiver, he stood forth as the promulgator of their moral and ceremonial and civil law all together. And further, when the people rejected the immediate government of God, and chose a king, that king exercised supreme dominion over them in all respects; he became as well the eccle-

statistical as the civil head of the nation. Accordingly we find David, Asa, Jehoshaphat, Josiah, &c., making laws and regulations concerning matters of religion and the Temple service.

So far for the divinely appointed union of Church and State under the old dispensation. Is any such union enjoined under the new? Hooker assumes that the position of England in consequence of Establishment was identical with that of Israel. "We hold," he says, "that there is not any man of the Church of England but the same man also is a member of the Commonwealth"—which is perfectly true. "Nor any man a member of the Commonwealth who is not also of the Church of England"—which was a legal fiction sufficiently glaring in his day, and has become an outrageous lie now. "In a word," he says further on, "our estate is according to the pattern of God's own ancient elect people, which people was not part of them the commonwealth, and part of them the Church of God, but the selfsame people whole and entire were both under one chief governor, on whose supreme authority they did all depend." It is difficult to conceive how a mind like Hooker's could see any analogy between any so-called Christian state which has ever existed and the estate of the Jews.

It is still more difficult to conceive how a mind like Dr. Arnold's could seriously occupy itself with such an utterly unscriptural and impracticable scheme as that sketched in his *Life by Stanley* (p. 173). His ideal was not an alliance or union, but the absolute identity of the Church with the State. His perfectly correct belief, that "the object of the State and Church was alike the highest welfare of man," led him to the transparently fallacious conclusion that "as the State could not accomplish this unless it acted with the wisdom and goodness of the Church, nor the Church unless invested with the sovereign power of the State, therefore the State and the Church in their ideal form were not two societies but one"; and that "it is only in proportion as this identity in each particular country is realised that man's perfection and God's glory can be established on earth." He looked to the perfect identification of Christian with political society, as the only mode of harmonising the truths in the opposite systems of Archbishop Whately and Mr. Gladstone. Accordingly no full development of the Church, no full Christianisation of the State could, in his judgment, take place until the Church should have become, not a subordinate, but a supreme society—not acting indirectly on the world through inferior instruments, but directly through its own government, the supreme legislature. Then all public officers of the State would be necessarily officers of the Church. "Then the whole nation, amidst much variety of form, ceremonial, and opinion, would at last feel that the great ends of Christian and national society, now for the first time realised to their view, were a far stronger bond of union between Christians and a far deeper division from those who were not Christians than any subordinate principle either of agreement or separation."

I have thought it well to refer at length to the position of Hooker, and to the dream of Arnold, because a recent speech at the Mansion House, in which the Primate insisted that the Established Church is the Church of the nation, and the speech of Dean Stanley at Kidderminster, and a statement which I have recently seen somewhere to the effect that the Church is the nation, show that such opinions as those of Hooker and Arnold are not yet extinct, and that, in spite of many rude rockings, there are still in our midst leaders of men who slumber peacefully pillowed on their ideal views, in a Utopian dreamland.

Arnold, indeed, had the discernment to see that "the whole framework of society must be reconstructed before his view could be brought into action." Accordingly, in order to commence this reconstruction he adopted two watchwords, "Christianity without sectarianism," and "Comprehension without compromise." He advocated the admission of the Dissenters within the pale of the Establishment as the only means of averting the danger of disestablishment. "They will," he said, "destroy the establishment utterly if they are not taken into the camp in defence of it." A reason for their admission highly flattering to Dissenters, certainly!

But how far was this "comprehension without compromise" to go? Perhaps Dean Stanley, who would seem to have inherited the Utopian dream of his master, will answer the question. I myself also have had a dream. I have for many years longed for, and have sometimes advocated, an Eirenicon in the opposite direction to Dr. Pusey's—a union namely of all evangelical Christians; those who belong to the Church of England, and Independents, and Baptists, and Wesleyans of every shade, and all Presbyterians, upon the basis of a few simple fundamental articles—that all who could subscribe such articles should form the natural Church established and endowed—that they should be free from the deadening influence of any Act of Uniformity—and should be allowed free inter-communion of desk and pulpit with all evangelical bodies throughout the world. From such a national Church, which would then be the Church of the majority beyond all controversy, High Churchmen, Puseyites, Ritualists, Romanists—the bud, the blossom, the green fruit, and the fruit in full maturity—would be, *if honest* self-excluded; Colensoites, Socialists, Irvingites, Swe-

denborgians, and a host of others, would be, *if honest*, self-excluded; and would not Dean Stanley himself be self-excluded? Certainly that moment of "comprehension without compromise" would not satisfy him. Well then, I have had yet another dream: Do away with all creeds, articles, formularies, and let the Bible only, accepted as the Word of God, be the basis of the national Church. Comprehensive as this scheme would be, still Papists, *if honest*, would be self-excluded, and so also would Colensoites; so that neither would this satisfy Dean Stanley, for he wishes to include both Colensoites and Papists.

I have thus met dreams by dreams to show the folly of dreaming.

Was Dr. Arnold incapable of seeing in spite of his brilliant talents—is Dean Stanley incapable of seeing, in spite of his profound learning—that either a limit must at length be reached in the direction of "comprehension without compromise," and that then to realise their ideal of the absolute identity of Church and State, all beyond that limit must be coerced with iron stringency? or else that there must be an india-rubber elasticity which cannot stop short at the setting aside of formularies, articles, creeds, or even the Bible itself, but must fall back upon that humanitarianism, of which, according to some of our teachers, the Bible and Christianity, as far as true, are but the expression? Was Dr. Arnold, I ask—is Dean Stanley, incapable of seeing this? And then in this latter alternative what would be the nation's God? We should have, I suppose, to fall down before the "Great Unknowable," the "Eternal Not-selves" which makes for righteousness.

Now the Spirit of Christianity is opposed alike to coercion and to indefinite comprehension. In its sympathies it is co-extensive with the woes and sorrows of mankind; in its invitations it is as free as the air we breathe: but it limits its comprehensiveness to the "one only name given among men under heaven whereby any can be saved," and to the willingness of men to receive Him as the "Lamb of God that taketh away the sin of the world," as the "one only Mediator between God and man." Its subjects are "all those who love the Lord Jesus Christ in sincerity," and those only. As to coercion, that is a thing unknown to it. It sets forth how God "commends His love towards us"; it "beseeches to be reconciled to God"; "knowing the terrors of the Lord, it persuades men." All this places it upon a totally different footing from Judaism, and at once answers the question, "Is the establishment of Christianity enjoined in the New Testament?" It is clearly not so enjoined, for then it would be a matter of coercion, whereas it is wholly a matter of persuasion. This consideration alone ought to have sufficed to deter any from taking the Jewish Church as a pattern for the Christian Church, and from drawing any argument from a condition of things which, though of the very essence of the spirit of that earlier dispensation, could never be brought about under the new without utterly destroying its spirit in one direction or the other.

I need say then no more upon this point. Doubtless there are many oblique-visioned people, who will always contend that establishment is enjoined in those texts which I have already considered in my former letters. But, as I have there showed, those texts have no bearing on the subject. I come then to the question, "Is establishment either directly or by implication prohibited?" This, however, I must reserve until next week.

I am, Sir, very faithfully yours,
NEMO CAMBRENSIS.

August 10, 1875.

THE ANGLICAN CHURCH AND NONCONFORMISTS.

To the Editor of the Nonconformist.

SIR,—It was only this morning that I read a letter signed, "W. S. Adams," in your paper of the 20th June last. This gentleman appears to be much shocked at the *Church Times* stating, in an article entitled, "Amateur Dissenters," that the Dissenters are rivals and enemies rather than supplements to the community of which the Anglican clergyman is a pledged official; and then Mr. Adams proceeds to make some extracts from a catechism of mine, published by Mozley, as maintaining a similar view, though to a less extent, and he goes on to quote the words, "Love your enemies."

Allow me to say that I am at one with the *Church Times*, so far as it regards Dissenters as enemies of the Church of England, though I cannot admit their rivalry. But what is sauce for the goose is sauce for the gander; therefore let us hear Mr. Spurgeon in his *Sword and Trowel*. This gentleman says:—

Charity towards a corrupt system is falsehood to truth, danger to ourselves, injury to our fellow-men, and dishonour to God. Towards the Church of England . . . Nonconformists only stand in truth and sincerity when they avow themselves decidedly hostile. Our reason for being Dissenters is gone, and we are in a wrong position altogether if there be so little evil in the Episcopal denomination that we may truthfully walk in fellowship with it.

And further on he adds—

"Delenda est Carthago." . . . An end to all trucking and equating; we are the determined foes of the system which is now styled our national religion, and can never cease to oppose it.

May I ask if Dissenters speak thus freely, it is strange that the Church should reply on her own behalf? May her enemies on all sides utter blasphemies against her and her faith, and is no response to be allowed her? St. Augustine seems to have entertained quite as strong a view on his and on our side of the question in opposition to Mr. Spurgeon, for he says:—"All heretics and schismatics that end their life without the Catholic Church shall go into eternal fire which is prepared for the devil and his angels"; and is it a breach of charity—rather is it not the greatest act of charity—to place this consequence before men who set themselves up against the teachings of the Catholic Church, and pervert the plain meaning of Scripture to their own instruction, and it may be that of others?

F. A. GACE.

Great Barling Vicarage, August 12, 1875.

[It seems to us that Mr. Gace quite mistakes his position. He is a State functionary as well as a clergyman, and all of us, as subjects of the State, have a clear right, as subjects of the State, very sharply to criticise his acts. When Dissenters speak they speak for themselves, and not with any prestige conferred by the State. It is for this reason—that of being an official who exists by favour of the State which represents the nation, Dissenters included, and who can be disestablished by the State—that Mr. Gace's silly "catechism" has obtained whatever notoriety it enjoys. Nonconformists are naturally indignant that what they regard as the monstrous views which there find expression should be promulgated by a clergyman of the Protestant Church of England as by law established.—ED. *Noncon.*]

LORD DUFFERIN AND CANADA.

To the Editor of the Nonconformist.

SIR,—Lord Dufferin having recently laid before the English people a photograph of Canada and Canadian sentiment, your press and that of the United States have thought fit to comment thereon in varying terms of approval or dissent. Perhaps, however, none are better able to recognise the truthfulness or falsity of the picture than Canadians themselves; and, as a representative of such, I venture to say a few words which I feel sure do but echo the sentiments of a vastly preponderating majority of the inhabitants of the colony, quite irrespective of origin or creed.

The *Times*, in remarking upon the speech in question, has thrown a shade over Lord Dufferin's judgment by the brightness of the colours in which it has set forth the more generous qualities of heart and mind; but, Sir, permit me to say (and those who have lived in Canada for the last ten years will endorse me in saying) that the picture drawn by him is one of photographic accuracy, especially that part which portrays the overflowing loyalty of our people to Her Most Gracious Majesty and the empire over which she rules.

We are told that, when Pizarro and his followers approached the Peruvian coast, they gazed with astonishment and admiration upon the cultured slopes of the lofty Cordilleras, dotted over almost to their summits with comfortable villas, and teeming with fertility and wealth; but when they landed upon those shores they found that they had to traverse many a score of miles of arid desert and of malarious swamps, before which men not of his heroic daring would have quailed. The beauty, the wealth, the fertility, were all there, even beyond their first imaginings; but distance blotted out the minor defects which became apparent only upon closer contact.

So Canadians, standing back and out of sight of those little parish politics and petty trading interests which bring out from time to time the foibles and weaknesses of your great public men, and the minor insufficiencies of your Governmental machinery, have seen only the bold outlines of Britain's history, as year after year, and generation after generation, there has risen up before them a structure of material and moral grandeur which has attracted the wonder and admiration of the civilised world. With the rest of mankind they gazed and admired, but as they felt the same life-blood coursing through their veins, the sense of kinship quickened that sentiment into one love which grained for some avenue of expression.

As upon the eve of the Christian era the hearts of mankind groped after closer contact with Divine truth, and bounded exultingly to lay hold upon the human hand through whose veins the pulsations of the great heart of the Almighty Father might be felt, the affections of the Canadian people, long repressed by the conventionalities which crowded them out of the presence of the representatives of the Queen they loved so well, and often wounded by the apparent indifference of British statesmen and semi-hostility of the British Press, burst forth in joyous welcome when Earl Dufferin, brushing aside all unduly restraining forms, laid bare to them his generous nature and kindly Irish heart, and with one hand upon the throne grasped with the other the hands of those who now for the first time felt themselves almost in actual contact with their beloved Sovereign.

From his first landing upon our shores he has drunk in the spirit of our people, sympathised with our enterprises, fed by his graceful oratory our national aspirations and hopes, and even entered with zeal into our very sports. He has identified himself with everything Canadian, and has won by his many genial and manly

qualities of heart and train, the deep affections of the entire people. The welcome tendered him at first was genuine and deep—one born of a love to our ideal Britain: that which will greet him on his return will be intensified by a personal affection which but few men have succeeded in eliciting from any national heart.

I am, Sir, your obedient servant,
EDWARD MIALI, Jun.
Ottawa, Canada, July 29, 1875.

THE TITLE "REVEREND."

To the Editor of the Nonconformist.

SIR,—Will you kindly oblige by reproducing in your journal the following letter which has just appeared in the columns of the *Methodist*?

Yours respectfully,
E. WHITE.

THE TITLE OF "REVEREND."

To the Editor of the *Methodist*.

SIR,—Sir Robert Phillimore agrees with the intolerant Bishop of Lincoln and the stupid Vicar of Owston Ferry—a certain Mr. Smith—in denying the title "reverend" to Wesleyan ministers. I sympathise with the Rev. Mr. Keet, but cannot say that I regret the judgment of the Court of Arches, as it will only tend to hasten the downfall of the Establishment, and to place the whole Church of Christ in a position in which it will be free from the control of all merely human laws and legal tribunals. It is unfortunate that this question had to be fought over the grave of a child, whose father is as much entitled to preach the Gospel and to be styled "Rev." as is the Bishop of Lincoln or his vicar at Owston Ferry, or any other State-paid priest whatsoever. When will Churchmen learn to be wise, and have some sense of decency, and some respect for the feelings of Dissenters?

It is to be hoped that, after this, Wesleyans will no longer coquet or flirt with the Church, but rather feel that they now belong to the noble army of Dissenters, and mean to do their part like men to speedily bring about the time for disestablishing and disendowing the intolerant, arrogant, and priest-ridden Act-of-Parliament Church, falsely called the Church of England.

CHARLES WHITE.

37, Russell-road, Kensington, Aug., 1875.

LONDON UNIVERSITY LISTS.

To the Editor of the Nonconformist.

MY DEAR SIR,—You have been good enough to make a correction in the London University list respecting one of the candidates; may I ask you to do me a like favour? My son's surname was wholly omitted; he is mentioned as Henry Arthur instead of Henry Arthur Erlebach. He had a place in the first division. I would not trouble you with this matter, but that it might be to his disadvantage in the profession he has chosen for his position in this respect not to be known.

I am, very truly yours,

R. P. ERLEBACH.

Chard, August 16, 1875.

THE SESSION OF 1875.

(By Our Parliamentary Correspondent.)

When the session, the happy close of which we have just witnessed, was ushered in, it was generally agreed that it would prove a very dull one. Mr. Disraeli ostentatiously disavowed all intention of embarking upon "heroic legislation." That was all very well for the Liberals. The larger soul of a Conservative Ministry would be content if it might only be useful. The previous session, extinguished amid a blaze of red light and a fizzle of fireworks, lit up by Mr. Disraeli's eccentric action in the matter of the Regulation of Public Worship Bill, suggested the possibility that a dull session might at any moment suddenly upset appearances, and turn out to be a wolf in sheep's clothing. Still, the programme seemed so solid, the Ministry so strong, and the Opposition so weak, that there was every reason to believe that what everybody said was true, and that we should have a dull session. Looking back, we are able to perceive the fact that the session has moulded itself least of all in the shape prepared for it. "It is the unexpected that always happens," is an axiom of which Mr. Disraeli is very fond, and it is one which has been abundantly illustrated in the course of the session. It is difficult, in reviewing the course of events in Parliament, carried over six months, to fix upon one feature which shall fairly characterise the whole. If it might be done in the case of the session of 1875, I should say that the thing which strikes one most in looking back is the absence of a guiding hand. Nothing has happened as was planned. Some phase of a question of which no one was thinking suddenly turned up, and dominated the House, to the exclusion of the official programme. In brief, the Parliamentary session of 1875 has been a session of surprises.

If we look in detail at the principal measures propounded in the Queen's Speech, we shall see that where any have become law the measure which has received the Royal Assent is not only not that which the Government introduced, but is in vital principles directly opposed to it. We all remember

what happened to the Judicature Bill—holding it in special memory, perhaps, because it was the first of a constant succession of surprises from which habit has worn off the edge of astonishment. This was a measure which entered upon its Parliamentary career with the fairest promise. It happened to be a bill that might be introduced first in the House of Lords, and coming to the Upper House at a time when their lordships are usually "blue-moulded" for want of something to do, it received their earnest and full attention. After a close debate it had reached a stage that left for the accomplishment of its final passing just so much work as might be managed at a brief sitting. It was, in fact, generally regarded as having passed the House of Lords, when one day the Lord Chancellor, himself one of the principal authors of the measure, went down to the House and calmly stated that the bill was about to be withdrawn. That was the first blow the Ministry received, and for some time the country, which had been reposing in confidence upon the broad bosom of a Conservative majority over seventy strong, was so staggered by surprise that comparatively little was said in the way of remonstrance. But the protests daily grew in vigour and persistency, and bending to the growing storm, Mr. Disraeli promised that another bill should be brought in. This pledge was fulfilled, and the Supreme Court of Judicature Act (1873) Amendment (No. 2) Bill was in due course brought in. This differing from the other, inasmuch as it retained the appellate jurisdiction of the House of Lords, was graciously permitted to pass by the outside committee, which had regulated the earlier proceedings of the Lords. When the bill went down to the House of Commons the same irresolution prevailed, and the important feature of the bill as confirmed by the Lords was the reduction by three of the number of common law judges. This was abandoned in deference to opposition coming from lawyers on all sides of the House, who naturally enough did not like to see accomplished so serious a diminution of the prizes of their profession. Many other changes of less importance were made in the unhappy bill, which has at length passed into the Statute-book in such a completely metamorphosed condition, that—using the words in a Parliamentary sense—its own parents would not recognise it as the healthy child born last February.

The history of the Judicature Bill is, with a few alterations to suit special cases, the history of the legislation of the session. The Friendly Societies Bill, being in the hands of the strongest and ablest of Mr. Disraeli's colleagues, and enjoying the advantage of having been tentatively introduced last year, became law in a shape nearer to that in which it was introduced than did any other. The Agricultural Holdings Bill, having passed the House of Lords with the principle of compensation based on letting value affirmed, was, on the very threshold of the House of Commons, seriously altered by the substitution of quite another principle. The House had barely got into committee when the opposition, originating on the Ministerial benches, threatened the Government with defeat, unless the integrity of existing holdings was secured. Hereupon a fresh alteration was rendered necessary, and as the bill advanced new demands awaited the Government, and were, with more or less grace, conceded. The Pollution of Rivers Bill came to grief in the House of Lords, where it was launched under the personal direction of the Marquis of Salisbury. Opposition arising, an attempt was made to conciliate it by cutting the bill in twain, in which plight it passed the House of Lords. But it made no way in the House of Commons, and early figured among the abandoned bills. The Offences against the Person Bill was introduced by Mr. Cross in a speech in which, with more than usual emphasis and detail, he declared the faith of the Government in the necessity and the wisdom of the bill. Mr. P. A. Taylor opposed the measure, but his following was, numerically, absurdly small, and the bill seemed as good as passed. An interval elapsed before anything further was heard on the subject, and then, in answer to tender inquiries, Mr. Cross stated that he did not propose to go further with the bill this session. The Masters and Workmen Bill being an exceedingly simple measure, has become law without serious alteration upon the clauses as originally introduced. But its twin measure, the Conspiracy and Protection of Property Bill, is both in form and spirit widely different from the measure introduced by Mr. Cross under the same title. As for the Merchant Shipping Act Amendment Bill, its painful history is written in too long a succession of Parlia-

mentary reports to need detailed reference. Night after night a bewildered Minister struggled with an Opposition, the points of whose contention he was barely competent to understand. He gave up principles and clauses with both hands, and was willing to accept anything that would look at all like the Ministerial proposition. But it was of no avail: the bill was abandoned, and Mr. Disraeli in giving it up extinguished any hope that may have been cherished of the introduction of a temporary measure, by declaring such a course to be contrary to his principles. Then came Mr. Plimsoll with his ever-memorable protest, and the next week the President of the Board of Trade not only brought in a temporary measure, but Mr. Disraeli took an early opportunity of explaining that that was a course which he had always meditated. There is not much real work to show as the result of the session, and the bulk of what has been done has been shaped and carried, not by the Government, but in spite of the Government.

PROROGATION OF PARLIAMENT.

After a longer session than usual, extending as it did over twenty-seven weeks, Parliament was on Friday prorogued by royal commission, nominally until the 29th of October next. In the House of Lords, where the simple ceremony was enacted, a few ladies had assembled on one of the Opposition benches, and the Strangers' Gallery had a score or two of occupants; but, besides the commissioners, there were only a half-dozen peers in the body of the House. The commissioners, consisting of the Lord Chancellor, the Duke of Richmond, the Earl of Shrewsbury, Earl Beauchamp, and the Earl of Hardwicke, took their seats on the woolsack soon after twelve o'clock, and at once Black Rod was directed to summon the House of Commons to hear the Queen's Speech. In five minutes more, the Speaker, accompanied by about fifty members of the Lower House, appeared at the bar, when the royal assent having been given with the customary formalities to a number of bills, including the following:—Consolidated Fund (Appropriation), Parliamentary Elections (Returning Officers), Foreign Jurisdiction, Employers and Workmen, Conspiracy and Protection of Property, Land Titles and Transfer, Sanitary Law Amendment (Dublin), Registration of Trade Marks, Copyright of Designs, Agricultural Holdings (England), National School Teachers (Ireland), Unseaworthy Ships, Public Works Loans, Local Authorities Loans, Sheriff Substitute (Scotland), Remission of Penalties, Legal Practitioners, Offences against the Person, Local Government Boards' Provisional Orders' Confirmation. The Lord Chancellor then read the Queen's Speech, as follows:—

MY LORDS AND GENTLEMEN,

I am happy to be enabled to release you from your attendance in Parliament.

The relations between myself and all foreign Powers continue to be cordial, and I look forward with hope and confidence to the uninterrupted maintenance of European peace.

The visit paid to this country, on the invitation of my Government, by the Ruler of Zanzibar, has led to the conclusion of a supplementary convention, which, I trust, may be efficacious for the more complete suppression of the East African slave-trade.

I have learnt with deep regret that the expedition despatched by my Indian Government from Burmah, with a view to open communications with the Western Provinces of China, has been treacherously attacked by an armed force while on Chinese territory. This outrage, unhappily involving the death of a young and promising member of the consular service, is the subject of careful inquiry; and no effort shall be spared to secure the punishment of those by whom it was instigated and committed.

The condition of my colonial empire is generally prosperous. Progress has been made in the settlement of questions affecting the constitution and government of Natal; and I confidently look for important and valuable results from the proposal for a conference of the South African colonies and States.

GENTLEMEN OF THE HOUSE OF COMMONS,

I thank you for the liberal supplies which you have voted for the public service.

MY LORDS AND GENTLEMEN,

It is gratifying to me to find that the lengthened consideration you have given to the various statutes which have, from time to time, been passed for the preservation of peace in Ireland, has resulted in a measure which, while relaxing the stringency of former enactments, is calculated to maintain the tranquillity of that country.

I have, with pleasure, given my assent to an Act for facilitating the improvement of the dwellings of the working classes in large towns, which will, I trust, lead to the decrease of many of the principal causes of disease, misery, and crime. I feel sure that this legislation, together with that relating to the consolidation and amendment of the sanitary laws, and of the laws relating to friendly societies, will greatly promote the moral and physical welfare of my people.

It has afforded me much satisfaction to give my assent to two important statutes for the amendment of the Acts relating to master and servant and trade offences, and of the law of conspiracy as connected with these offences—statutes which will, I trust, place the relations of employers and employed on a just and equal footing, and add to the contentment and good will of large classes of my subjects.

Among the enactments which you have passed for the improvement of the law, I am well pleased to observe that a comprehensive measure for simplifying the title

and facilitating the transfer of land has taken its place in the statute book; that an Act has been passed for the amendment of the law of entail in Scotland; and that you have made provision, by amending the Judicature Act of 1873, for bringing the great changes in my civil courts and their procedure which it inaugurated, into immediate and practical effect.

The state of public business and the differences of opinion naturally arising on a varied and comprehensive scheme, have unfortunately prevented you from completing the consideration of the Merchant Shipping Bill, but I rejoice that you have been able, by a temporary enactment, to diminish considerably the dangers to which my seafaring subjects are exposed.

By the Agricultural Holdings Act you have greatly and beneficially enlarged the powers of owners, limited in interest, to offer to their tenants a sufficient security for judicious outlay upon the farms they occupy, and, while maintaining absolute freedom of contract, you have raised a presumption of rights, under which a new inducement will be given to expend capital upon the improvement of land.

I have every reason to hope that the progress of the revenue which has marked recent years will be fully sustained in the present. The arrangements which you have made with respect to the reduction of the national debt, and those for the better regulation of loans for public works, will lead to valuable improvements in our system of Imperial and local finance.

The enactment for a registration of trade marks will supply a deficiency that has for some time been felt in our commercial system.

I trust that the Act constituting a new bishopric at St. Albans may prove advantageous to the vast population of the dioceses affected by the measure.

In bidding you farewell for the recess, I pray that the blessing of Providence may fall on your recent labours, and accompany you in the discharge of all your duties.

The Lord Chancellor then declared Parliament to be prorogued.

The Commons having retired to their own House, where the speech was again read by the Speaker at the table, and the usual leave-taking of the right hon. gentleman followed. Several notices of questions had been placed on the Commons' paper by private members; but no opportunity was offered for their being put, or for indulging in any "last words," for scarcely were prayers over and the chaplain withdrawn than the Yeoman Usher of the Black Rod appeared to summon the House to the House of Lords. The Treasury bench was crowded, the Ministers present being Mr. Cross, Sir S. Northcote, Lord J. Manners, Lord Sandon, Mr. Hardy, Sir C. Adderley, Mr. Selater-Booth, the Lord Advocate, Sir M. H. Beach, Mr. Hart Dyke, Mr. W. H. Smith, and the Attorney and Solicitor Generals. About forty members altogether were on the Ministerial side of the House and twenty on the Opposition; but the only member of the late Government was Lord Kensington. So closed the second session of the ninth Parliament of the Queen.

MATTHEW WILKS.

(From the Sunday at Home.)

Like most of the men who have attained to such a place of eminence in their generation, Matthew Wilks was not merely a preacher, he was great in all the public activities of the time, and assisted at the birth and foundation of many of those societies which have since attained to such eminence and usefulness. Chiefly we ought to mention here, that he was one of the first cluster or band of good and holy men who met to concert measures for the formation of the Religious Tract Society. Little could he imagine, when he lent his affectionate interest to the formation of a society for the distribution of small and useful tracts among all classes, to what gigantic proportions that idea would grow. How amazed would he have been could a vision have been presented to him of its immense premises, of its extended operations, of the innumerable publications pouring forth from year to year, of its fertility of resources for penetrating all languages with the useful light of letters in harmony with saving and Divine truth; how amazed if, even at that little meeting, there could have been presented a vision of the Sunday at Home, half a century afterwards to be published beneath the auspices of the society. The Evangelical Magazine has done a good work in its day, since its establishment in 1795. There were few religious publications then; no religious magazine, if we except that which was the organ of the rising Methodist body. It was Mr. Wilks who suggested its publication, and aided the Rev. John Eyre in introducing it to the world. But, more important still, he was one of the founders of the London Missionary Society: the very first meeting convened for this object, composed of a few eminent ministers, was called in their own names by John Eyre and Matthew Wilks. And perhaps among the many annual sermons for this society preached at Surrey Chapel by the most eminent and distinguished preachers of the times, none has been more remarkable than that preached by Matthew Wilks in 1812. "Beyond all dispute," says Dr. John Morrison, "if not the most eloquent, the most ingenious and most effective sermon ever preached before the society." It was like the trumpet-call to the great missionary crusade; the text was startling, from Jeremiah vii. 18: "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke Me to anger." If the reader can fancy the preacher's very impressive manner, it will not seem surprising that it is said that when the text was announced in the midst of

that crowded assembly every eye seemed to express astonishment at the preacher's choice. And the divisions of his sermon were characterised by his usual happiness and felicity; "I will," he said, "contrast your objects, compare your ardour, and muster your agents." It has been said such an extraordinary effect has seldom perhaps sprung from the preaching of a single discourse. Those years were the period of the formation of many of our great religious societies. Mr. Wilks had the honour to attend the first meeting called for the purpose of establishing the British and Foreign Bible Society. Of course he gave to its great design his utmost sympathy and assistance; but his engagements were numerous, and as he saw others pressing forward to assist in the great idea, he said to some of his friends, "Thank God, the ship is launched; now let us retire; let them take the helm, and let us content ourselves with filling the sails."

Indeed, there was scarcely a great scheme of usefulness started in the metropolis at the close of the last or the commencement of the present century but we find the name of Matthew Wilks foremost among those who gathered round the laying of the foundation-stone. The Female Penitentiary, the Protestant Society for the Protection of Religious Liberty, the Book Society, the Village Itinerant Society, the Irish Evangelical Society, and others, all received his early sympathy and help. A very celebrated poet has written an epitaph to commemorate the memory of a friend whose name was Matthew, and has devoted a verse to every separate attribute to show that Matthew was a great man, was a brave, a bright, a kind, a true, a queer, a rare man; the verses could not be quoted as applicable to the revered and saintly Matthew Wilks, but he was worthy of all those designations. Dr. Morrison, who sketches his life in the story of the "Father and Founders of the London Missionary Society," classifies his powers; nor does he overstate them when he speaks of him as a man of masculine intellect, of great practical wisdom; as an enlightened and steady divine; as a man of extraordinary influence; as remarkable for his kindness and fidelity to young ministers, and quite celebrated for the help he was always ready to afford to the worthy poor and distressed; eminent for his affectionateness and sympathy; a man of great generosity of character and purpose; a man eminent in prayer and deep devotion as well as devotedness. And to these characteristics we must add, he was a great master of the Scriptures, and extraordinarily apt and happy in the use he made of them. Certainly he had faults, for he was a man, and he knew his own imperfections, and he fought with them and gathered spiritual strength from the conflict. His faults were the obvious illustrations, however, it may be said, of a fine character. He was impetuous; sometimes he seemed too regardless of the feelings of others; he was rough, although very kind, and he possessed an almost fearful power of sarcasm, which, however, was greatly ameliorated in the closing years of his life. Such he was—one of whom most truly it may be said, "The righteous shall be had in everlasting remembrance, and his record is on high." Oddity of manners he possessed, indeed, in a very remarkable—some would say in a very questionable—degree; it is always the mark of a man of strong individuality of character; but it is to be tested by the wisdom of the purpose which governs, and it is not necessarily and essentially reprehensible in itself.

HANS CHRISTIAN ANDERSEN.

(From the Spectator.)

The child-world has lost a friend, who was to it what Shakespeare is to the grown-up world of men and women, by the peaceful passing-away of "dear And'sen," as every one in Copenhagen called the wonderful story-teller—to the last, a child in heart and in ignorance of the ways of worldliness. He belonged to the quaint and simple Danish city all his life as entirely as Thorwaldsen belonged to it in his later years, and in a more intimate way—in proportion to the expansiveness of his own nature and the warmth and variety of his own sympathies. He belonged to every family, and had, more than the *entrée*—for, after all, that implies a grace—his own place in every household. With the servants, as with the masters, he was "dear And'sen," and nobody ever passed him without a salutation. It is hard to fancy city and suburb without his familiar, shabby, ungainly, slouching figure, in its ill-fitting, unbrushed clothes—he always wore slopping trousers which touched the toes of his gigantic boots, and a shawl, his own or anybody's, it did not matter, wrapped round his shoulders—and his ugly, musing face, abstracted-seeming, but keenly observant too, with its high, receding forehead, its close-set eyes, and the steep incline from the top of the forehead to the nape of the neck, as if the back of the head had been sliced away. His individuality was perhaps more marked than that of any famous man on record, and remained more entirely unchanged by the lapse of time and by circumstances. He never ceased to be a study to the observer who first regarded him with the curiosity he inspired in everyone; but each day's observation was a fresh confirmation of the impression he had made within an hour of meeting him. In that charming Danish society, frank, kindly, simple, cultivated, it was a child they had set in the midst—a child, according to the ideal of childhood; keenly sensitive, entirely egoistical, innocently vain, the centre of life, interest, concern, and meaning to himself, perfectly unconscious that there

existed another standard, an outer circle, taking it for granted that everywhere and in everything he was to be first and all; glad with the gladness, sorrowful with the passing grief, of childhood, petulant and pouting, downright, without a notion of reticence, or indeed of modesty, but equally without a notion of evil or indecency; full of optimist satisfaction when all was well with himself, and yet incapable of self-seeking, or design of any kind; disinterested as much from ignorance of advantage to be gained or objects to be sought, as from the nobler source of disinterestedness; incapable of considering the convenience, or of understanding the ways and methods of other people; in a word, always interesting, but sometimes troublesome.

His marvellous simplicity extended to every affair of life. He, who made many rich, was poor himself. His books brought him very little; the tiny pension allowed him by the State and his free stall at the theatre constituted his wealth. But he never thought of money; in that, too, he had all a child's perfect trustfulness. Some spirited attempts were made to marry him; one, in particular, by a handsome peasant-girl, who wrote him a love-letter, and took it to him herself. When he had read it, she urged her cause in words—"I would be so good to you," she said; "I would take such care of you." "I don't doubt it," he replied; "but, my good girl, I don't want to be married." He had a grand passion, he used to say, once, and it was enough for all his life; and then he would weave some of his purest, brightest, most beautiful and graceful fancies round the image of—Jenny Lind.

Some mysterious affinity existed between him and the flower-world. He would handle flowers and whisper to them, and they would take wondrous combinations at the bidding of his big, flat fingers. When he held flowers, or presented them, he became almost graceful, and he had a floral language all his own. A quick observer might trace Andersen's reading of character, or rather the revelation of his true child-instinct, in the flowers which he would present to the ladies whom he selected for this coveted honour.

He sleeps well in the city which loved and honoured him so truly, whose everyday life is full of him and of associations with him, whose every familiar object has been lent new meaning by his extraordinary fancy, and his simple, trustful, child-like heart. His memory will be kept green throughout a long period of remembrance, by plentiful traditions of one whose character was as unique as his genius.

FOREIGN MISCELLANY.

Extensive floods have occurred in the Punjab, and railway communication is interrupted.

Fourteen persons were attacked with sunstroke in Paris on Thursday.

German newspapers report an increase of the army estimates for the Empire by as much as 36,000,000 marks (1,800,000*l.*) to be impending.

The actual population of Europe is, in round numbers, 65,000,000 Protestants, 74,000,000 Greek Church, and 138,000,000 Romanists.

Mr. Froude has been enthusiastically received on his route to Port Elizabeth. A strong feeling exists in the colony in favour of a conference.

The German Emperor having been greatly invigorated by his stay at Ems and Gastein, will, perhaps, find it possible to return King Victor Emmanuel's visit this autumn.

By official returns there are at present in Paris 223 religious establishments—viz., 27 male communities, 76 female, 54 establishments of *bienfaisance*, 37 institutions and *pensionnats*.

An election for a member of the German Parliament has just taken place in the district of Coblenz and St. Goar. The numbers polled were—Herr Hertling (Ultramontane), 12,102; Herr Bragg (Liberal), 3,886.

Despatches have been sent to Cairo by the Governor of the Soudan stating that the King of Abyssinia is preparing to invade Egypt with an armed force. The Khedive is consequently sending additional troops to the frontier.

Messrs. Moody and Sankey arrived in New York on Saturday, after a nine days' passage. Mr. Moody it is said, suffered from sea-sickness during the voyage.

A Berlin correspondent states that the German Government has submitted definite proposals to other Governments interested, for the joint adoption of a common close season in the whale and seal fishery in the Arctic Seas.

The expected decree of the Spanish Government, ordering a fresh levy of 100,000 men for military service, has been promulgated. It will comprise young men completing their nineteenth year on the 31st of December next.

Marshal MacMahon's award in favour of Portugal, in the question between that country and Great Britain, respecting the Bay of Lorenzo-Marquez, has been published in the *Official Gazette* of Lisbon.

According to advices from Melbourne of the 14th inst., the new Ministry of Victoria is Protectionist. It is opposed to the free-trade tendencies of its predecessors in office, and will maintain the old tariff which they wished to modify.

The *Cologne Gazette* learns from Berlin that all the States, with the exception of England, have promised, with certain reservations, to take part

in the St. Petersburg Conference. The formal invitation has, however, not yet been issued.

The *Times* correspondent at Paris says that the Hôtel du Louvre and shops attached to it were sold on Saturday for 15,000,000*fr.*, the odd 50*fr.* being the only bid in excess of the upset price. The goodwill of the hotel realised 2,500,000*fr.* M. Pereire is said to be the purchaser.

The Philadelphia correspondent of the *Times* says that William M. Tweed remains imprisoned in Ludlow-street Gaol, New York, his friends being unable to provide the 3,000,000 *dols.* bail demanded for his release pending the suits against him for the recovery of 6,000,000 *dols.* stolen from the city. His counsel some time ago applied for an order of court, either vacating the order of arrest under which he is held, or else reducing the 3,000,000 *dols.* bail to a "reasonable amount," but the application was refused.

A severe storm occurred in the North of France on Thursday at Pontoise, on the Rouen line. The station there, a large one, is almost demolished; not a pane of glass remains unbroken. A train was stopped in distress for an hour and a-half. The crops for miles round are destroyed by the inundation of the river, and hundreds of trees were uprooted. The roofs of many houses were carried away, and it is stated that several villages look as if they had been bombarded. Fields and coops are strewn with dead pheasants and other birds, and one account asserts that even cattle were killed by the hailstones, which were as big as eggs.

THE FRENCH COUNCILS-GENERAL.—Numerous elections of presidents of the councils-general were held on Monday in different parts of France. The returns up to the present show that the majority of the successful candidates belong to the Conservative party. The council-general at Bordeaux elected the Duc Decazes as its president by 33 votes against 4 recorded in favour of the Republican candidate, Deputy Fourcaud, Mayor of Bordeaux. Republican presidents have been elected at Clermont and Bourges, and a Bonapartist at Nice.

WOMEN DOCTORS.—Out of sixty-four medical graduates of Michigan University who were lately examined, twelve were ladies, some of whom passed with honours. In one instance a husband and wife, who had been studying together, were separated by the verdict of the judges; the wife was accepted, the husband was rejected, in spite of the fact that he was a bachelor of laws, a master of arts, and had studied for some years in the universities of Europe. Like a loyal wife, nevertheless, the woman preferred to share her husband's misfortune, and went away with him, not wishing to receive an honour which he could not share.

THE ROYAL VISIT TO INDIA.—The preparations for the reception of the Prince of Wales in India continue on a grand scale. The Bombay Municipality has requested the Government to permit it to spend 50,000 rupees towards the suitable reception of his royal highness. Lord Northbrook will meet the prince at Bombay, and accompany him to Calcutta, *via* Madras and Ceylon. Already Colonel Earle, military secretary to the Viceroy, is in Calcutta, superintending the preparations for the reception of the prince. The investiture of his royal highness with the Grand Cross of the Star of India is fixed for the last day of the year.

EX-PRESIDENT ANDREW JOHNSON was buried with "Masonic honours," and amidst popular demonstrations of respect and sympathy, at Greenville, East Tennessee, on the 3rd inst. In pursuance of a wish expressed by him some time back the body was wrapped in the national flag, and a copy of the United States Constitution was placed between his hands. In obedience to an executive order issued from Washington and signed by President Grant, all the public offices were dressed in mourning for several days before the funeral, and the War and Navy Departments paid "suitable honours on the occasion to the memory of the illustrious dead."

THE FUNERAL OF HANS CHRISTIAN ANDERSEN.—Hans Christian Andersen's funeral took place on Wednesday at Copenhagen. The day was observed as one of national mourning. The public offices and places of business were closed, and the ships had their flags half-mast high. The coffin was covered with hundreds of wreaths of flowers and laurels, some of which were sent from Berlin and other foreign places. Deputations were present from several of the country towns, and representatives of public bodies, of students, and of workmen also attended. The King and the royal family, and an immense congregation, dressed in mourning, attended the funeral service celebrated in the cathedral.

THE FÊTE NAPOLEON.—The Bonapartists in Paris celebrated the Fête Napoleon on Sunday with their customary mass at the church of St. Augustine. The congregation is said to have numbered between 1,200 and 1,500. The *Standard* correspondent says:—"There was no attempt at demonstration beyond the wearing of violet flowers and *immortelles*. M. Rouher, the Duc de Mouchy, and the Duc de Padoue were conspicuous by their presence, but the assemblage on the whole was less distinguished than usual. The police on duty were very polite, and only mildly interfered when the crowd outside stopped up the thoroughfare. The demonstration passed off in the most pacific manner, not even the faintest cry of any sort being raised." Several distinguished members of the Bonapartist party are, it is said, about to leave for Switzerland, to confer with the Prince Imperial.

CONFERENCE ON INTERNATIONAL LAW AT THE HAGUE.—The third annual conference of the Association for the Reform and Codification of the Law of Nations will be held at the Hague from the 1st to the 6th of September. Papers will be read and discussions take place on the following subjects:—

I. Private International Law.—Subjects recommended by the council:—Bills of exchange, and other negotiable securities: the assimilation of the laws and practice relating thereto; foreign judgments; the laws and practice in regard to these, and the mode of their enforcement. Patent Law.—The assimilation of the laws in different countries, and report on the proposed English law on the subject of patents. Collisions at sea: the rules of navigation for their prevention. II. Public International Law.—A. Subjects recommended by the Council:—The duties, if any, of a neutral State to prevent the despatch from its ports of vessels of war and the export of munitions of war. Is it practicable to regulate by an international Act the laws and customs of war? and if so, within what limits? B. Subjects recommended by the American Committee:—The formalities and delays which it is desirable should be observed by nations before engaging in war. The limits to arbitration for the settlement of international disputes. Codification of the law of nations. The progress in this respect since the Conference at Geneva, 1874. C. Subjects recommended by the Dutch Committee:—Within what limits, if any, should the criminal law of a nation provide for the punishment of its subjects, and of persons resident within its dominions, for wrongs done to foreign States? Should the principle of "no extradition for political offences" be extended to crimes against the common law, when such crimes are connected with offences of a political character?

THE STATE OF SIEGE IN FRANCE.—A Parisian correspondent of the *Pall Mall Gazette* writes:—"In the city of Havre, which contains nearly 100,000 inhabitants and possesses several daily newspapers, a colonel in command of the military depot has just distinguished himself by sending an 'admonition' to the *Echo*; at the same time apprising the editor that if the latter did not moderate his anti-clerical views, his journal will be suspended or suppressed. This is the first time that a mere colonel has ventured to use such language officially towards a newspaper. Contemptuously as journalistic property is regarded by French rulers, the sweet privilege of suppressing a newspaper had hitherto been reserved to civil and military officials of the highest standing. Absurdity can no farther go: nevertheless, forty departments have been living under this boot-and-spur law for the past five years, and there seems to be no prospect of their being relieved from it. Marshal MacMahon likes the state of siege, M. Buffet sees no objection to it, and among garrison commanders there is an almost unanimous opinion that without martial law it would be impossible to govern the country at all. It must be considered unfortunate that General Ladmirault, who wields an almost despotic sway over Paris, is a man of great tact, who knows how to make his yoke sit easily; had it been otherwise, and had Paris endured a tenth of what is suffered by provincial cities, there would long ago have been an outcry which would have forced the Legislature to bring the country again under common law. But Paris understands nothing of the ill from which it does not suffer. The power of an officer under the state of siege extends in all directions; and in small towns, where there are no journalists to molest, a truculent colonel whose wife may be advised by the parish priest or by the Bonapartist committee in Paris may heap vexations without end on publicans, music-hall proprietors, petty mayors and others, obnoxious by reason of Radical sentiments. Here there is even less responsibility than in large cities, for a sub-prefect is a very small person beside a colonel, and dare not hinder him. If the colonel chooses to interdict a village fair, a cattle show, a distribution of school prizes—if he likes to order all public establishments to be closed by ten o'clock and to expel altogether from the town somebody whose opinions do not suit him—he is liberty so to do. By a legal fiction the enemy are supposed to be laying siege to the province, and the military commander must have full latitude in taking such measures as he may deem necessary for the public safety. The fiction is in time of peace quite a monstrous one, and the indefinite prolongation of martial law constitutes a grave political danger."

THE HERMANN MEMORIAL.—The Emperor William arrived at Detmold on Sunday night to be present at the unveiling of the Hermann memorial. A telegram says that His Majesty was welcomed with great enthusiasm by many thousands of people. He was received at a triumphal arch by a number of young girls bearing wreaths of flowers. He at once drove to the old castle, and on the way he was completely covered with the flowers thrown by the crowd. The Imperial Crown Prince and Prince Charles followed, and were enthusiastically cheered. After dinner there was a torchlight procession, and the Emperor afterwards drove out with the princes. At Goslar, also, on his way to Detmold, the Emperor was received with the ringing of bells, the firing of guns, and the cheers of an enthusiastic crowd. A *Daily News* telegram says that the festival at Detmold seems to be a truly national one, and on a grand scale. Princes and people alike were thronging from all parts of Germany to do honour to the memory of the national hero. Many thousands of people were obliged to encamp in the woods and fields of the locality, owing to the impossibility of all being

accommodated in the town. The unveiling of the monument took place on Monday in the presence of about 40,000 persons. The act of handing over the monument to the nation was performed by the Councillor of Justice, Herr Lueders, of Hanover, amid the fire of artillery and enthusiastic cheering. The Emperor William, accompanied by the Prince of Lippe-Detmold and the sculptor Herr Bandel, then drove round the monument, and His Imperial Majesty afterwards presented the Prince of Lippe-Detmold with the colonelcy of the 55th Regiment and received a deputation of the Free Liberal Union of Munster. Among those present were many members of the Warriors' Union and the Turnverein, and all the heads of the Protestant and Catholic clergy. Herr Preusz, who delivered an oration, closed it by calling for cheers for the Emperor and the Empire, and the appeal is said to have been responded to with tremendous enthusiasm. The Court Marshal of Lippe led Herr Bandel, the sculptor, into the Imperial tent, where the Emperor and the Crown Prince repeatedly shook him by the hand. Herr Lueders gave the signal for a cheer for Herr Bandel, which was warmly taken up by the crowd. The Emperor afterwards held a reception of all the persons who spoke at the ceremony. The Emperor appears to have had a very enthusiastic reception on his journey to Detmold. On arriving in the town, he passed under a splendid triumphal arch, and drove to the castle amid showers of bouquets. In the evening there was a grand torchlight procession and a serenade. The Emperor appeared several times at the windows of the Castle and thanked the people.

Epitome of News.

The Queen and Princess Beatrice drove out on Thursday afternoon, and went to Whippingham Rectory, where Her Majesty was present during the performance of the annual games of the school children of the Whippingham School.

Her Majesty, accompanied by Prince Leopold and Princess Beatrice, will leave Osborne this evening for Scotland, and is expected to arrive at Balmoral to-morrow afternoon.

Mdme. Hamer has had the honour of exhibiting her dog "Minos" before the Queen and the royal family. Her Majesty was much pleased with the performance.

The Prince and Princess of Wales, with their children, left Osborne Cottage, Isle of Wight, on Friday morning for Portsmouth Dockyard, where their royal highnesses inspected the *Serapis*, which is being fitted out for the Prince of Wales's visit to India. After the inspection their royal highnesses partook of luncheon at the Admiralty House, and afterwards left by special train for London.

The Prince and Princess of Wales arrived at the Victoria Station, Sheffield, on Monday afternoon, to open a park presented to the town by the mayor (Mr. Mark Firth). The visitors were received by the mayor and mayoress, the Dukes of Norfolk and Rutland, Archbishop of York, Earl Fitzwilliam, and others of the local nobility. A procession comprising forty carriages was then formed, escorted by a detachment of the 7th Hussars, and a royal salute was fired by the Royal Artillery, the band playing the National Anthem. The route of the procession was along the Wicker and Barnsley-road to the park, which is thirty-six acres in extent. On arriving at the royal pavilion erected in the park, addresses were presented to the prince by the Corporation and the Cutlers' Company. His Royal Highness himself replied, and formally declared the park open for the use of the public. Near the royal pavilion about 15,000 Sunday-school children were massed, and at intervals sang hymns and the National Anthem. The town was densely crowded, and the decorations were profuse, including a large number of triumphal arches. There was a ball in the evening. Yesterday their royal highnesses visited some of the chief works in the town, and the Princess of Wales presented new colours to the 19th Regiment.

The Prince and Princess of Wales, with their family, are expected to arrive at Abergeldie Castle about Tuesday next, the 24th inst.

The customary Ministerial fish dinner before the prorogation of Parliament took place on Wednesday evening, at the Ship, Greenwich. The Premier and several members of the Government came down by road, the Marquis of Salisbury and the majority coming by a special steamer, which left the Speaker's Stairs at Westminster punctually at half-past six. Mr. Disraeli on his arrival, and when he went out to meet his political friends, was cheered by a considerable number of persons outside. Covers were laid for forty.

The leading members of the Government are off for recreation. Mr. Disraeli has gone to Hughenden Manor; the Chancellor of the Exchequer has started for a few weeks' visit to Germany; Lord Salisbury has also gone to the continent; Mr. Ward Hunt proposes to indulge in grouse-shooting in Yorkshire; Mr. Hardy proceeds to Balmoral as the minister in attendance on the Queen.

The *Army and Navy Gazette* says that Mr. Hardy, the Secretary of State for War, will, during the recess, apply himself and the whole strength of his department to the preparation of a complete series of measures, to be presented to Parliament on the opening of the next session, for the organisation of the army.

Captain Digby Murray, the Professional Adviser to the Marine Department of the Board of Trade, has been instructed to proceed forthwith to the principal ports of the United Kingdom to report on the appointments which will be necessary for the year under the provisions of the Merchant Shipping Act of this session.

A knighthood has been conferred on Mr. John Larkins Cheese Richardson, the Speaker of the Legislative Council of the colony of New Zealand.

Mr. S. Plimsoll, M.P., has, by the advice of his friends, left London for Hamburg, where it is hoped he may regain the strength which has been impaired during the late session.

Friday night's *Gazette* contains a notice, dated the 2nd inst., intimating that Colonel Valentine Baker has been removed from the army, Her Majesty having no further occasion for his services. This act of dismissal, which disqualifies Colonel Baker from ever again entering the army, is said to be "in accordance with the Queen's expressed desire."

Mr. Joseph Arch has been deputed to represent the agricultural labourers at the forthcoming Peace Conference at Paris.

It is stated (says the *City Press*) that the Syndic of Rome intends to give a grand entertainment in the Colosseum, which is to outvie the recent municipal entertainment at the Guildhall.

The Remission of Penalties Bill having become law on Friday, the Brighton Aquarium was reopened on Sunday, and in the evening a performance of sacred music was given in the conservatory.

The directors of the Bank of England at their meeting on Thursday reduced the rate of discount from 2½ per cent., at which it was fixed on July 29, to 2 per cent.—the lowest point it has reached since September, 1871.

An Irish haymaker died in the neighbourhood of Haslingden recently from smallpox, and a number of his friends insisted upon "waking" the dead body. The entire party were subsequently seized with the disease, and in two cases fatal results followed.

Birmingham is preparing for war: at least an order is being executed at Birmingham for 400,000,000 Manser cartridges for the Prussian Government, and one for the French War Office for 150,000,000 cartridges for the newly-adopted "Gras" rifle.

A man named Edwards, employed at the Bury Co-operative Stores, was on Friday emptying some sacks of flour down a shoot, and, losing his balance, fell head-first into the bin and was suffocated.

Mr. Youens, an aeronaut, had a narrow escape at Doncaster on Thursday night. He ascended just before a terrific storm broke over the district, and was carried into the storm cloud. He could not rise above it, and, just as he opened the valve to descend, the balloon was struck by the lightning, a rent thirteen feet from the bottom being made. Youens fell from a considerable height into Sprotborough Park, and lay insensible for nearly an hour. He is injured, but not seriously.

It is stated in the report of the Midland Railway Company that the abolition of the second-class has proved pecuniarily successful, the receipts (notwithstanding the large reduction in first-class fares) having increased by 50,736*l.* during the first half of the year.

It was agreed at the half-yearly meeting of the London, Chatham, and Dover Railway Company to contribute a sum not exceeding 20,000*l.* towards the cost of the experiments to be made in connection with the project of a submarine tunnel between England and France.

The Great Eastern Railway Company was mulcted in damages and costs last week about 13,000*l.* in connection with the Thorpe collision. Mr. C. R. Gilman's case was settled by the payment of 5,000*l.*, and Miss Ramesdale's case for 5,000*l.* and 500*l.* for medical expenses. Nearly all the claims arising out of the collision have now been adjusted.

At Waterloo Station, on Saturday, whilst closing the doors of an excursion train in motion, a porter was caught by an open door and thrown under the carriage wheels. He was killed instantaneously.

At the half-yearly meeting of the London Tramways Company on Thursday, Mr. A. W. Young, M.P., the chairman, explained that the reason why no interim dividend could be declared was that the receipts had decreased nearly a penny per working mile as compared with last year. A director declared that if the conductors would only divide with the company what they put into their own pockets, the dividend might have been 5 per cent.

Five men were tried at the Leeds assizes for having assembled in a field and cut and carried away the grass, for the purpose of forcibly supporting the alleged rights of Joseph Oldale, the man known as the Sheffield claimant. Mr. Justice Field pointed out that their acts were distinctly illegal, but advised them to plead guilty, and, when they had done so, discharged them on their own recognisances.

Captain Webb, who started on Thursday from Dover with the intention of swimming to France, has failed in the endeavour. After battling with wind and wave for ten miles, he prudently got out of the Channel and entered the lugger that accompanied him, having done quite enough to prove that he is an exceptionally good swimmer, though not quite so strong as the Channel, especially when the latter is assisted by the wind. He left the water of his own accord, and, after having rubbed himself down and dressed, said he felt warm and

quite well, but that he had resolved not to continue his voyage, as it was impossible for any mortal man to swim as far again in such a sea. The boatmen concurred in this. Captain Webb drank some beer, and went to sleep for a few hours, but was up again before the lugger got to Calais, having got out of the water ten miles from Dover. It is stated that he will make another attempt to swim across the Channel, starting from Calais, but no date is yet fixed.

The Oldham miners have accepted a reduction of wages to the extent of fifteen per cent.

Foot-and-mouth disease has reappeared in Sussex, Cumberland, Westmoreland, and Oxfordshire.

An interesting experiment is about to be tried by the Liverpool School Board in the treatment of young street traders on the principle of half-timers, and giving them badges as official recognition.

In one of the groups of schools in the Aldershot district a novel experiment is now on trial. Religious instruction is given by ministers of various denominations, who attend on alternate mornings from nine to half-past.

A boy of fifteen has committed suicide at Birmingham by taking cyanide of potassium.

Mr. F. Prange, a magistrate of the borough of Liverpool, has been fined 5*l.* and costs for neglecting to take out a licence for armorial bearings upon his carriage.

The wreck of the Royal Mail steamer the Boyne, near Brest on Saturday, is reported. The Boyne was from the Brazils, left Lisbon on Wednesday, and was on her way to Southampton when the misfortune in question overtook her. She ran on the rocks at Melorne during a fog, and has become a total wreck, although a comparatively new iron vessel. Happily the importance of the catastrophe is greatly diminished by the announcement that all souls on board, passengers and crew, were landed safely from the wreck. Efforts are to be made to float the Boyne. The vessel is full of water, but the sea at high tide does not cover her. The mails, specie, and part of the baggage have been saved, and the news that no lives have been lost is confirmed.

In the late session 96 public Acts were passed, the same number, singularly enough, as in the previous year. There were 215 local Acts passed this year against 200 last, and seven private statutes against nine in 1874. Nearly 500 public Acts have been passed in the last five years, the numbers being—96 in 1875, 96 in 1874, 91 in 1873, 98 in 1872, and 117 in 1871.

The fourteenth cabmen's shelter has been placed on the cabstand by the Brecknock Arms, Camden Town.

A committee has been formed at Southampton for the purpose of giving a public welcome to the admiral and officers of the American squadron now lying in the port.

On Saturday morning, Mrs. Burgess, a visitor at Littlehampton, while sitting at breakfast with her sister, Mrs. Cooper, suddenly jumped up, seized a knife, and almost severed her head from her body. The unfortunate woman had been in a desponding condition for some time, and was much annoyed at a nurse having been sent to look after her on the previous day.

Some children playing with fuses at Chundleigh Knighton, near Plymouth, on Sunday, set fire to a cottage. The flames spread, and a great part of the village was destroyed.

At the close of a case in which a child had been suffocated in bed, Dr. Hardwicke, the Middlesex coroner, remarked that there were 500 cases of this kind every year in the county of Middlesex alone.

William M'Cullagh and Mark Fiddler were executed on Monday at Lancaster Castle, the former for the murder of William Watson on the 29th of March at Barrow-in-Furness; and the latter for that of his wife at Preston on the 8th of June. Both men since their condemnation have been exceedingly well conducted, and have paid every attention to the ministrations of the chaplain. The scaffold was in the courtyard, and the execution took place at eight o'clock. Death seemed to be instantaneous. Marwood was the executioner.

Another fatal accident took place on Sunday morning at East Moulsey. A gentleman named Moon, of Hoxton, twenty-six years of age, took a boat at Kew on Saturday, intending to go with a friend up to Oxford. They pitched their tent the first night on Tagg's Island, just above the weir, and, while bathing on Sunday morning, Mr. Moon was seized with cramp, and was drowned before help could reach him.

A special telegram to the *Liverpool Mercury* states that universal success attended the herring fishing at Shetland last week. From Dunrossness a singular circumstance is reported. About sixty barrels of fish were caught in a voe with scoop nets. The herring, pursued by their enemy the saithe, had been driven into the voe, and they were so numerous that the fishermen were afraid to go near them through the danger of sinking the boats. "The herrings actually rose above the water as if piled in a heap."

At the Liverpool Police-court on Monday a man named Thomas Corrigan, cousin of a person of the same name who was hanged for kicking his mother to death, was remanded on a charge of brutally kicking and ill-treating his wife, whom the police were unable to find, she, it is supposed, having been spirited away by the prisoner's friends. He had been twenty-six times previously before the court.

The Bridge-house Estates Committee, to whom the Corporation of the City of London had relegated the duty, have agreed to a report respecting

the means of providing additional accommodation for the traffic on London Bridge. They propose that the bridge should be widened to the extent of eleven feet on each side, and they estimate that the cost of the work will be 55,000*l.*

At Stourbridge on Monday night, as the Rev. J. Rogers, a retired Church of England clergyman, was alighting from a train before it had come to a standstill, his foot slipped, and he fell under the carriage. Death was instantaneous.

Foot-and-mouth disease has broken out in several parts of Tipperary and the adjoining counties. In Nenagh, Thurles, and Carrick-on-Suir it is very prevalent.

The Magna Charta Association are holding a three days' conference in London, Dr. Kenealy, M.P., presiding. A letter has been published in which Mr. A. Kenealy requests the secretary of the Whitechapel branch to send Mr. Lutts as a delegate instead of Mr. De Morgan, who "cannot be admitted." This letter caused an angry discussion on Monday. Reporters were rigorously excluded from the meeting. It is expected that the association will shortly be dissolved.

In the presence of some 50,000 spectators a new wet dock, named after the Queen, and a new graving dock, part of a plan for the extension of Dundee Harbour, were formally opened on Monday by the Earl of Strathmore. The new docks have cost a quarter of a million, and the construction of the harbour will involve an outlay of nearly a million pounds sterling.

The landlord of a public-house in Preston was fined 40*s.* on Monday for permitting drunkenness. The police had found in his house a number of boys and girls about fourteen years of age, all of whom were drunk.

A case of kidnapping came before the Court of Queen's Bench, Dublin, yesterday. A lad named Goulding, living with some relatives at Athlone, was missed last January, and no traces of him could be found until his relatives heard privately that the child was in the "Bird's Nest," a Protestant institution in Dublin, whither he had been brought by a gentleman from Athlone. The manager of the institution refused to restore the boy, who is a Roman Catholic, and Mr. Justice Barry granted a conditional order for a *habeas corpus* to bring the child into the court.

About 54,000 persons were present at the annual fete of the Order of Foresters at the Crystal Palace yesterday.

A sum of nearly 3,000*l.* has been obtained by the Italian Geographical Society for the expedition to be sent next year to Equatorial Africa.

The manuscripts of Thomas Ellwood, Milton's Quaker friend, are likely to be published soon in a complete form.

A work on "Physiological Physics," by George Griffith, M.A., assistant-secretary to the British Association, is in preparation.

A new edition (the eighth) of Professor Max Muller's "Lectures on the Science of Language" has just been published. A volume of essays "On the Science of Language," by the same, is in the press.

We understand that the Rev. R. E. Forsaith, of Hertford, is about leaving for the United States and Canada, and is likely to be away from England for about three months.

Mr. George Grove, who has been foremost in promoting the work of exploration of the Holy Land, is now engaged on a work, which will, no doubt, be of great value, on "Palestine, Ancient and Modern."

The statue to be erected in Sunderland in memory of the late Mr. John Candlish, M.P. for the borough, is now so far advanced towards completion that it is expected to be ready for fixing towards the end of September. The figure is of bronze, and is eight feet nine inches high.

The committee of the Cobden Club has authorised the Cambridge University Extension Syndicate to offer a prize in connection with each of the courses of lectures about to be given under the superintendence of the Syndicate of the University College of Wales on Political Economy and English History.

The Academy makes the following literary announcements:—"We are informed that the *Life* of the late Sir William Fairbairn, Bart., the eminent engineer, is about to be written, with the concurrence of his family, by a member of his own profession, Dr. William Pole, F.R.S. Mr. J. Hill Burton, the distinguished historian of Scotland, is engaged on a history of the reign of Queen Anne. Messrs. Longmans have in the press a new edition of Sir G. C. Lewis's 'Influence of Authority on Matters of Opinion,' which has long been out of print. Mr. George Dennis, the well-known author of the 'Cities and Cemeteries of Etruria,' is preparing for publication a work on Syracuse and its antiquities. Mr. Dennis has for some time past been British Consul at Palermo."

The Council of the Social Science Association have awarded the 300*l.* prizes offered by His Excellency Don Arturo de Marcoartu for the best essays on the question, "In what way ought an international assembly to be constituted for the formation of a code of public international law, and what ought to be the leading principles on which such a code should be framed?"—first, to Mr. A. B. Sprague, of Troy, State of New York; and second, to Mr. Paul Lacombe, *avocat*, of Laurante. The prizes will be presented during the congress at Brighton in October.

LIBERATION SOCIETY.—SPECIMEN SETS of the TRACTS, LEAFLETS, and PLACARDS published by the Society may be obtained on application to the Secretary, 2, Serjeants' Inn, Fleet-street, London, E.C.

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The course of education is divided into three terms. The NEXT TERM will commence on MONDAY, Sept. 20.

References are kindly permitted to Miss Buss, Principal of the North London Collegiate School for Ladies; the Rev. Mark Wilks; the Rev. Edward White; the Rev. Francis Tucker, B.A.; the Rev. F. Gutch, LL.D., of Bristol; and J. Carvell Williams, Esq.

* * The Misses Hewitt will be happy to forward Prospectuses on application.

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A Will Exhibition of £20 will be open for competition at Midsummer next.

Two Exhibitions of £15 and two of £10 each will be awarded to Pupils distinguishing themselves at the Oxford or Cambridge Local Examinations.

Prospectuses, with the terms and full particulars, will be forwarded on application to the Principal or Secretary.

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CANDIDATES for the CONGREGATIONAL MINISTRY desiring admission to this College at the Session which commences in SEPTEMBER NEXT, should apply without delay. Three Scholarships of the value of £50, £40, and £35 per annum, tenable for two years, will be open for competition to students then entering. Particulars of examination and all other necessary information, can be obtained from the Rev. Dr. Simon, at the College, or the Rev. F. Stephens, Hon. Sec., Birchfield, Birmingham.

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The NEXT TERM begins MONDAY, Sept. 18th.

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German Language ... Dr. GERNER.
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The Nonconformist.

WEDNESDAY, AUGUST 18, 1875.

SUMMARY.

THE insurrection in the Herzegovina, which is the most south-westerly of the provinces of the Turkish Empire, a mountainous and thinly-populated district, is assuming larger proportions. The outbreak, which originated in a protest against burdensome and unequal taxation, threatens to become a conflict of races. It is said that the Christian populations of the neighbouring districts manifest a disposition to aid the insurgents with men, money, and arms. Although the Princes of Montenegro and Serbia have announced their intention of observing a strict neutrality, many of their subjects have joined the insurgents, and the Croats and Dalmatians, who are under Austrian rule, show much sympathy with their disaffected neighbours. The Governor of Bosnia has been ordered to send troops against the insurgents, but that important province is itself in insurrection. Several towns have been burnt down, many Turkish nobles slaughtered, and one fortified place, Banialuka, has joined the movement. To send troops to the ports of Herzegovina, in the Adriatic, involves much delay. The Turks always move slowly, and the rebels have all the advantage arising out of their delays, and of their having to conduct operations in a most difficult country. These events have excited no little anxiety in the several capitals of Europe. There seems to be no doubt that the insurgents receive no countenance at Vienna or St. Petersburg, and that the other Powers will follow the lead of Austria in this emergency. According to a recent telegram, Count Zichy, the Austro-Hungarian ambassador at Constantinople, acting with General Ignatieff, the representative of Russia on the Bosphorus, has addressed a representation to the Porte requiring the immediate restoration of order in the Herzegovina. This demand is coupled with an intimation that, if order be not restored forthwith, the Powers in question will be compelled to consider what line of action they should themselves adopt. This looks like a threat of ulterior intervention if the insurrection be not soon suppressed, and of a reopening of the slumbering Eastern Question at a time when Turkey is disorganised in its administration, and bankrupt in finances.

From Northern Spain the news is that the Alphonists are making slow but steady progress. Part of the defences of the fortress of Seo d'Urgel have been captured. A body of Carlists under Dorregaray are attempting to create a diversion, and unless he can successfully assail the positions of Martinez Campos, the citadel and its garrison may have to surrender in the course of a few days.

The Germans are proverbially fond of monster festivals, and during the week there has been unveiled a colossal monument near Detmold to Hermann, the almost mythical hero who drove back the legions of Vards, and who, according to Tacitus, was the only one who had the courage to attack Rome, and the strength to defeat her when at the height of her power. The statue, we are told, in form and countenance is intended to impersonate the manly vigour, frankness, and strength attributed to the ancient Germans by their Roman enemies, and to aid in the consolidation of German unity. The inaugural festival was unquestionably a national event. The Emperor and his son were present, and were received with marked enthusiasm by the multitudes who had been drawn from all parts of the Fatherland to witness the ceremonial, and whose national patriotism is likely to receive an impetus from this remarkable festival. One of its indirect results will, no doubt, be to increase the unpopularity of the Roman Catholic bishops and clergy, who are, however, showing a marked tendency to succumb to the laws of the land.

The carefully-worded and rather modest Royal Message at the prorogation of Parliament last Friday scarcely needs a word of comment here. The measures passed during the session are referred to elsewhere. We all desire to "look forward with hope and confidence to the uninterrupted maintenance of European peace," though there is a rather ominous cloud on the Eastern horizon, which has arisen since the speech was composed. The announcement of a supplementary convention with the "Ruler of Zanzibar" for more effectually suppressing the East African slave-trade is a piece of gratifying news. The paragraph referring to Burmah indicates that the difficulties with that Oriental State are rather adjourned than settled; and Englishmen generally will ap-

prove of the complimentary reference to "my colonial empire," and be pleased if the confidence expressed that "important and valuable results" will come from the proposal for a conference of the South African colonies and States should eventually be realised.

Apart from the prorogation of Parliament—an event which has already receded into the distance, if it be not forgotten—the only domestic news of the week is the royal visit to Sheffield, and the continuance of glorious harvest weather. There seems to be no doubt that the Prince and Princess of Wales, who went down to open a public park presented by the mayor, met with a most cordial reception from the Radical operatives of that great Yorkshire manufacturing town, who heartily co-operated in the elaborate arrangements made to give them a hearty welcome. This is a weighty fact. So far as appears, not a discordant note was heard, and we may assume that the vast majority of the people of Sheffield, like those of Birmingham, are at least quite content with the monarchical institutions of the country. Harvest work is now general, and the crops, if the present weather holds, are likely to be well secured, though neither superabundant nor of average quality. The wide prevalence of the foot-and-mouth disease has a serious bearing upon the supply of meat. The stringent Privy Council regulations do not avail to keep out cattle diseases, but they have almost put a stop to importations from abroad. This is a very serious matter at a time when the supply of animal food is so much below the demand.

The grave mistake made by Mr. Justice Brett in his sentence upon Colonel Valentine Baker, by deciding that he should become a first-class misdemeanant, has been rectified by the Queen's interposition. The man who committed the inexcusable and ruffianly outrage was not allowed to resign his commission, but has been dismissed the service, which is thus closed to him for all future time. The punishment is severe, but well-merited. It is true that for a year Colonel Baker will be detained in custody rather than imprisoned, and will suffer no great hardships in gaol; but the disgrace of being cashiered from Her Majesty's Service is irreparable. Nothing will more tend to check such crimes than the Queen's timely use of her prerogative to make an example of Colonel Baker.

THE LATE SESSION.

OUR readers need not be startled by the above title. We have no intention of boring them with a dry historical epitome of the proceedings of Parliament during the last six months. We are far from questioning the utility of these condensations; but we have some doubt as to their immediate interest. New history, like new cheese, or new beer, may contain within itself possibilities of instruction or of satisfaction which the lapse of time is needed to develop. But of all things, there is perhaps none less attractive to ordinary minds than a dull chronicle of recent events. We wish rather, if we can, to characterise the session than to offer an abridgment of its scenes and events. We might, indeed, content ourselves, even in respect of this wish, with the able contribution of our Parliamentary correspondent. Nevertheless, as he deals with the materials with which he is familiar in one manner only, true as we think it to be, we may perhaps be permitted to look at the subject from some other points, and thereby gain an aspect of lights and shadows necessary to a complete appreciation of the whole subject.

We are not disposed to judge that the session has been an entire failure. Taking its results altogether, we should be loth to say that they are not worth having. Possibly, in their place and their connection, they may prove to be more nearly adapted to the turn of mind of the country than even a more striking course of legislation. The measures which have been propounded—those that were dropped as well as those that were carried—were framed, we should suppose, with a view to represent the general policy of the Government in the sphere of social amelioration and reform. Politically speaking, Her Majesty's Ministers have wisely refrained, it may be, from taking the initiative. They have resisted, as was to have been expected, propositions of change, and especially of organic change, coming from the other side of the House. But they have done so cautiously, one might almost say timidly; rather objecting to the time and mode of proposals than to the substance and principle which they embodied. With one exception, they have carefully forbore any display of a reactionary spirit. Neither in regard to home, colonial, or foreign questions, have they sought to retrace the steps

of their predecessors. They have not advanced, it is true, but they have not laboriously put into their way what would impede their future advance should they deem it expedient.

In the region of social reform it must be admitted that they have done some good things. Their measures have not been of first-rate magnitude, nor can it be truly said of them that they are charged with much interest or efficient force. But, on the whole, the Conservative Government has succeeded in doing some things which the Liberals might have largely strengthened themselves by doing. One characteristic of the proceedings of the present session, however—may we not say of the social reforms which it has turned out—is, to a certain extent, novel. It has made the statute-book of the realm, not so much a mandatory authority as an instructive manual—a book of patterns rather than of laws—of elaborate provisions framed with a view to suggest wise conduct, rather than to compel wholesale obedience—a book of precepts which the subject may observe or neglect at his own good pleasure—sign-posts pointing out the road to a more desirable state of things, but leaving to the traveller the option of being guided by it, or not, as he may see fit. We are not amongst those who hold this line of legislation to be open only to censure. We wish to keep in mind that social reform is quite a new plane for the exercise of legislative authority. We have no very intense sympathy with the large numbers of modern philosophers who seem to think that human nature can be hammered into health, wealth, and wisdom, by legal coercion. The tendency of the present day is to do for the people as children are done for—to mark out the road in which they should walk, and by dint of ever active and interfering authority to make them walk in it. We are not altogether displeased that the present Government, carrying with it therein the assent of the existing Parliament, shrinks from too compulsory a method of carrying out their plans for the elevation and improvement of the people. To be sure, in some cases, laws which only describe what ought to be done, and fail to prescribe what shall be done, may be ridiculed as superfluous. Be it so; but we prefer harmless works of supererogation to reactionary enactments from which mischief is to be expected. A dozen "chips in the porridge" are to be chosen rather than two or three pinches of poisonous powder.

Nevertheless, as our Parliamentary correspondent has well pointed out, there would seem to have been in the conduct of legislation during the past session the absence of a guiding mind. The measures carried are not precisely such, even in their main features, as the Government originally proposed. There would appear to have been "a screw loose somewhere" in the Cabinet, the result of which was that it could not bear much pressure from without, at least without disordering the motion of the machinery. Some have ascribed this to strong personal, not to say political, differences amongst Her Majesty's advisers—and some have believed it to be mainly due to the caprice, combined with want of practical knowledge, of its nominal chief. Unquestionably, during the last session Mr. Disraeli showed an undaunted facility in suddenly overruling the decisions of his colleagues, and especially of those who could not boast of the privilege of being members of the inner circle of the administration. The consequence was that the legislative business of the session went by jerks. There was in it something of action and reaction, but it was difficult to discriminate, at the time being, between this and that. Mr. Disraeli has certainly not increased his reputation for tact as a Parliamentary leader. He has not lost the personal attachment of the House of Commons, but he has exposed himself to the suspicion of being incompetent to guide its deliberations. The things done have been better than the manner of doing them. For the first his colleagues have been responsible—for the second, he has chiefly to answer. He muddled what, more judiciously handled, would have done his Government considerable credit. He has managed by hook or by crook to pass a number of public laws which may hereafter prove serviceable, but he might have passed them in a far more orderly manner, and probably would have done so but that he is subject to imaginative and impulsive freaks of humour. The session has been "a day of small things," and perhaps whilst the Government is led by Mr. Disraeli, no greater things can be anticipated.

THE WESLEYAN CONFERENCE.

FOR several reasons, we are glad that the movements of the older Methodist body are

just now attracting an unusual amount of public attention. One reason is, that the body has become so strong in numbers, in organisation, and in efficiency that it is a matter of concern to all who are interested in the spread of religion that its action should be based on sound principles, and be free from serious mistakes. Another is to be found in the fact that other religious communities, and notably the members of the Church of England, dissatisfied, more or less, with the working of their own ecclesiastical machinery, may learn what to imitate, and what to avoid, in the proceedings of one of the largest and most skilfully organised of the Nonconformist bodies.

It was natural, and right, that the Nonconformists of Sheffield, where the late Conference assembled, should, by means of a deputation, give to the members of the Conference a hearty welcome, and we perceive with pleasure that that deputation ably discharged a rather delicate duty, in hinting at some important facts, as well as in expressing fraternal feelings. For it was not unnecessary to remind the Methodist body that "the times are of a kind to demand more combined and active co-operation" between those who feel the necessity for combating both the sacerdotalism and the scepticism of the present day, nor to express a hope that in regard, not only to tombstone litigation, but to "other similar controversies, involving the principles of ecclesiastical freedom and religious equality," their efforts "will not be intermitted, or relaxed, until what is wrong is made right, and what is true is put in place of what is false." And we are glad to notice that Mr. Pope, one of those who replied on behalf of the Conference, wished it to be understood that the Methodists did not "disclaim the term Nonconformist," but "valued it," as the watchword of free and grave protest "against all hierarchical, and ultra-sacerdotal errors, and false opinions." Even Dr. Rigg asserted that "Methodism, without being itself political, had done very much—perhaps more than anything else—indirectly for the awakening of thought, the assertion of liberty, and the advancement of true Liberal progress." Not only so, but, "When any clear wrong had been done to any member of their body, or to the principles of Christian liberty—if it came fairly within their scope—they felt it to be their duty to arise, with all the power they possessed, in order to redress the wrong." But he had to go back to Lord Sidmouth's bill, sixty years ago, for one illustration of the fact; to some burial case, thirty years ago, for a second; the Owston Ferry case being the remaining proof! The *Watchman*—which expresses great satisfaction that the "shrewdness and caution" of the President prevented the deputation addressing to the Conference a "homily" on disestablishment—which, it admits, "would have been very welcome to a certain portion of the Conference"—repeats Dr. Rigg's statements with increased—and, we must add—suspiciously apologetic emphasis. It declares that, "When any real attack on religious freedom has been made by functionaries of the Establishment, our Church has resisted, not with barren clamour and blatant speech, but by fighting the battle against insolence and oppression in the courts of law." Indeed, "It may safely be asserted that the duty of leading the van in this respect has generally fallen in our time to Wesleyan Methodism. She has never shrunk from the performance of it; and modern English Nonconformity owes more to her than it has frequently been disposed to acknowledge." That, however, seems to us, after all, to be a claim to but very small praise. When existing laws have been violated in the persons of Methodists, the "Methodist Church" has set the lawyers at work to defend them—leaving it to others to attack the evil at its root, and to struggle for the enlargement of the liberties of the whole body of Nonconformists. This new claim on the part of the Conference Methodists to be reckoned among the foremost champions of religious equality would excite only a smile, if it did not indicate a consciousness that the body must in future do more than it has done to vindicate the claim.

This incident in the Conference proceedings is, however, of less significance than another, occurring at a later period; though the two have a somewhat close relation to each other. The Rev. John Bond, it will be remembered, was virtually censured by the Second London District Committee, for speaking at the last annual meeting of the Liberation Society. This was done under a rule, passed many years ago, when some Methodist preacher was expelled for advocating disestablishment. The rule was, we believe, regarded as practically obsolete, and Mr. Bond therefore called upon the Conference to affirm that, "while opposed to the advocacy of mere party politics by its ministers," it recognised their right "to all the

privileges of British citizenship in matters that concern the social, moral, and religious interest of the nation." That was a moderate resolution, and it was advocated in a very moderate speech; though Mr. Bond boldly insisted that "Wesleyan ministers ought to be as free as other ministers—if they wished for good government, it was not enough that they should pray for it, they must work for it." Mr. Holland, and some other ministers, supported the resolution strenuously; but it met with opposition in quarters from which better things might have been hoped for. Dr. Jobson tried to shelve the question, because the discussion would "grieve many of their people"—forgetting that to stifle it would grieve at least as many more. Dr. Osborn contended that "their unity would be endangered"—as though unity were more precious than liberty. Even Dr. Pughon, while he declared that he agreed with Mr. Bond as to disestablishment—agreed also that they had been obsequious in their bearing towards the Church of England, and, further, that that Church had ceased to be a defence of Protestant principles, objected to the resolution because "it would result in division." He wanted, not legislation, but an honourable understanding. "He was a Methodist first and a Dissenter afterwards." "He was willing to forego some of the privileges of citizenship," and he "implored them to abstain from the agitation of a certain class of questions, lest the unity of the connexion should be destroyed."

We rejoice that these deplorably weak objections, though they led to the withdrawal of Mr. Bond's resolution, did not avail to prevent that gentleman virtually securing the object for which he contended. The outcome of the discussion was the adoption of the following resolution:—

That this Conference, in view of the present state of public opinion on various important subjects, recognises the increasing necessity for maintaining the unity of the ministerial brotherhood and of the connexion, but declines to interfere with the action of any minister in the conscientious discharge of his duty as a Christian citizen so long as he honourably abstains from introducing divisive political questions into any of our courts, church gatherings, or public services, and carefully avoids all words and actions which would compromise his brethren or be unbecoming the ministerial office or character.

This, no doubt, is, so far as phraseology is concerned, a compromise, intended to satisfy those who declare themselves to be Methodists first and citizens afterwards; but the resolution will shelter Mr. Bond, and any other of his brother ministers who may henceforth appear on the Liberation Society's platform. We congratulate them on the issue; but we cannot avoid expressing the belief that this anxiety to sacrifice everything to secure the unity of Methodism—as though it were something more divine than truth—while it may seemingly help to keep up the outward strength of Methodism, will, if it continue to exist, impair its vitality, and cripple its energies, in struggling with the errors and iniquities of the time.

By far the most important question discussed at Sheffield was that of the admission of the laity into the Conference. Like those of the Church of England, the Wesleyan laity are getting discontented with their condition. They give largely of their money, and they work hard for Methodism; but they do not share in its government to the extent they desire. In that respect, they are much better off than Episcopalians; being enabled, by means of the Committees of Review, of which they are members, to influence the decisions of the Conference; whereas Convocation does not allow lay Churchmen even to stand on its doorstep. But they wish to govern in theory, as well as in fact, and as the ministers—the existence of the "Legal Hundred" notwithstanding—have managed to enlarge the boundaries defined by John Wesley, in order to include themselves in the Methodist Parliament, so now the laity wish similar ingenuity to be exercised on their behalf also. The Irish Wesleyan laity and the Irish Conference have come to terms in the matter, and only wait for the assent of the English Conference, and the Wesleyan laymen of this country therefore, naturally, press their own claims with increased urgency.

It is not surprising that the fathers of the Connexion should regard so great an innovation with considerable hesitancy; and, probably, a good many legal and other difficulties stand in the way. But it is a little surprising that there should exist among the Wesleyan ministers as great a feeling of distrust towards the laity as is to be found in Convocation itself. They dread a breaking up of "their ministerial brotherhood;" they deprecate any "mixing" of the two classes; they are shocked at the possibility of laymen "trying" ministers; they plead that their ordination vows only pledged them to a "purely ministerial conference;" they fear that the laity would not "keep faith

honourably" with them, and that their ministerial influence, and their pastoral relationships, would be endangered.

Thus they seem to regard themselves as a sacred caste, which would suffer degradation by close contact with the members of their flocks; while they also cling to their ministerial rights and privileges, as possessions belonging to themselves alone, and not to be in any way shared by others.

We do not wonder that an impartial outsider like the *Spectator* should have been struck with the resemblance which all this presents to the spirit of the priesthood of the Romish Church, and should say of "the Wesleyan Ultramontanes" that, while they are not as arrogant as Catholic priests, because they do not assert, like them, that they have a monopoly of the means of grace, they are "at least as stiff-necked as the Anglican clergy, and more so than the Presbyterians." Surely it is an ill time for the assertion of such claims, when Wesleyans find themselves driven to an encounter with the intense sectarianism and the sacerdotalism of the Established clergy. Example in such a matter would be as potent as precept, and they who rebuke others should be careful to avoid everything approaching to that which they condemn.

We have—for the reasons stated at the outset—freely expressed the thoughts which have occurred to us in reading—as we have done with great interest—the reports of the recent Conference. No doubt the Wesleyan body will ultimately come right on all the points to which we have adverted. Its ministerial committee, and its mixed committee, will report on the admission of the laity to the Conference; objections will disappear with further discussion; legal obstacles will be surmounted, and "the polity of Methodism" will be harmonised with the requirements of the times; just as our "glorious constitution" has outlived all the reforming experiments to which it has been subjected. But we should like such a body to hasten forward, and not to move with slow and tortuous steps. It is based upon the principles of Voluntaryism, and therefore we do not wish it to be characterised by any of the vices, or weaknesses, of an Establishment.

Messrs. Griffith and Farran will shortly publish in a collected form a series of papers by Mr. Frank Ives Soudamore, of the Postal Telegraphs, which were recently contributed to the *Standard* newspaper, under the nom de plume of "The Sleepless Man."

In correction of a statement made in a recent number, we are informed that Mr. Mortimer Collins is not the author of any of the stories in *Tinsley's Magazine*. The one entitled "With Harp and Crown," is by the author of "Ready-Money Mortiboy;" another of the stories is by Mr. Morley Farrow.

In excavating the site of the new Opera House on the Thames Embankment, the workmen found, on Friday, a sword encrusted with rust, but with a pommel of solid gold. This weapon has been pronounced by antiquaries to be probably of the age of Edward I. or II. It is supposed that the sword was either lost or thrown overboard in a scuffle, or in an attempt at rescue in a boat, the place where the weapon was found corresponding exactly to the line usually taken by boats conveying prisoners from the palace at Westminster to the Tower. The sword is now in the possession of Mr. Francis Fowler, the architect to Mr. Mapleson's new National Opera House.

ATHANASIAN CREED PRIZE ESSAYS.—The prize offered in our columns a few months ago of 50*l.* by James Heywood, Esq., F.R.S., for the best essay on an "Address by the House of Commons to the Queen for the Disuse of the Damnable Clauses of the Athanasian Creed in the Services of the Church of England," has been awarded to Charles Pebody, Esq., of Bristol; and a second prize of 25*l.* has been awarded to Courtney Stanhope Kenny, Esq., Fellow of Downing College, Cambridge. The judges received 167 essays, and report that, with few exceptions, they were well-written papers. The two prize essays will be printed and published in a cheap form shortly.

THE ARCHBISHOP OF CANTERBURY AND ST. ALBAN'S.—A further correspondence has passed between the Archbishop of Canterbury and the working men of St. Alban's, Holborn, with reference to the celebration of the holy communion in the church. In their opening letter, the committee state that they do not know what the law really is on this subject, they would ask him for a few simple words to tell them what is the law on the matter. In replying, the archbishop says: "the law as it stands at present is embodied in the last decision of Sir Robert Phillimore in the St. Alban's case, with which the clergy are well acquainted, and against which there has been no appeal." To a further letter of the committee, in which they ask for information on the subject from his grace, as they act independently of the clergy, and as they know nothing of the Court of Arches, his grace's chaplain acknowledged the receipt of their letter, and said that he was not instructed to make any reply.

Literature.

"SELINA'S STORY," &c.*

"Selina's Story" is an autobiographic poem, with something suggestive of "Aurora Leigh" in its power of self-analysis and description of subtle moods, its satire, and serious attempt to construct, as if but half-consciously, a theory of life and of art. But it is by no means an imitation; the individual note, the thrill of unsatisfied seeking, is felt through all, and in some aspects it may be regarded as distinctly original and individual. But it is, perhaps, too painful, as a story, to gain the wide audience it well deserves. And the author takes care to guard herself in this respect—saying in the preface:—

"As a study—only as a study—is it offered, and the idea which unbidden, uninvited, early presented itself to the mind of the writer would not for a moment have been entertained as hers to act upon, if it were not that it brought upon its wings the whole burden of the song."

This is an imperfect outline of the tale. Selina, with her brother, Ernest, has been brought up in the wilds of Arran, with a father who is studious, morbid, and disinclined to social pleasures. There these two roam about together, and develop and strengthen in each other that love of nature and of art with which the poem may be said to be concerned in tracing out and justifying. Ernest dies, his ambitions all unrealised, and shortly after Selina meets with Howard, a young gentleman of high family, whom she consents to marry most secretly, and in spite of warnings from her father never to

"Trust a man
Who cannot be offended, and who talks
At twenty-five, of such experience
As runs thro' Rasselas or the inspired Ecclesiastes."

The joys and trials of her early days of marriage are well depicted, and also the rebuffs and vexations she experiences from her husband's kindred. When they do at length return home, then differences arise between her husband and her; and one day, when they have parted in coldness, he goes off to the hunting-field, from which he never returns alive. After the separation she can say:—

"My gentle Howard!—Yes, the words accord
Well with his memory—was not at heart
Unkind to any, rather he was weak,
Misguided, and impulsive, and what brought
Him in my estimation lower still,
Time-saving, fond of lads' tricks, and attached
To petty dignities and little rights
Too mean for the conserving."

Then her child—on whom all her affections are centred—goes with her back to the old house in Aggraso, where, being trained to self-reliance, he is tempted one day to climb a perilous rock, falls, and is hurt so seriously, that he dies. All this is told with great art, and with a rare power of vividly presenting reflex results on character. Now and then, perhaps, the process is too subtly outlined; but the poem is full of fine passages, and is on the whole well constructed. We cannot do better than present a few specimens. This is an analysis of the influence exercised on the heroine by her brother Ernest:—

"You ask me what he taught me; and my mind
Goes almost in a labyrinth of roads
Wondering which was most travelled. Oh, 'twas sweet!
He led me to the streams of Helicon,
And I drank with the poets. Ay, I bathed
In murmurous rills whose sound was misery
Through the excess of rapture. Well I proved
The toil and straining of the upward climb;
The hard, continuous study of those tongues
Whose stately actions now are mummified;
But still I did not falter. Holy night
Found me a student 'neath her solemn stars,
Learning their laws and periods, from grand lips
That nigh had learned their music; and I learned
Secrets and harmonies of numbers too,
With metaphysic problems. Nought was spared
To train the maiden to a grand complete.
I might have asked for what, but that I dreamed
The whole end of my being was to round
And shape his to completeness. I'd no thought
Of future lover, to fling shade athwart
My bright imaginings of him. I grew
Submissive to his every word and wish;
And since he was ambitious for me, grew
By slow degrees ambitious for myself;
So that I gloried in my student life,
And thought no altitude beyond my reach
With him Reclama-like to bear me up
Through the dividing azure to his home."

This is a picture of the impression made by a residence in Rome, shortly after the heroine's marriage with Howard:—

"I will not dwell on the divine of Rome.
I gloried in its beauties, and regained
My young enthusiasm. Howard smiled
Often down on me, for he could not feel
Half that I felt—he failed in sympathy."

* *Selina's Story*. A Poem. By the Author of "The White Cross" and "The Dove of Pearls," &c. (London: Hodder and Stoughton.)

I found our natures did not well accord.
Content to think superiority
Was his by contrast, I did not repine;
And so Italia was enchanted ground.
I cannot tell you what exquisite bias
Was mine, as, sauntering in a public square,
I listened to a modulated voice
And eloquence, beyond my range of words,
For all my soul went with its rapid flow,
As in sweet Tuscan accents it was poured
From a young improviser's lips, who gained
A crowd around him, playing on a flute,
Magician-like attracting whom he would;
Charming the serpents may be with the gods.
I knew him for a genius by his face,
I knew him for a pauper by his garb."

This is the impression of England, after the long sojourn in Italy:—

"I had loved Italy, and now I loved
This land of England, with its rise and fall
Of upland and of valley; its white blooms
On hedgerows, and its rivulets, and dower
Of wild fruits and of flowers, and the birds
That sung all day, and I twittered through the night.
I could look out brain quiet and heart full:
Sometimes I broke the silence to exclaim
How fine it was! words commonplace enough,
But in my meaning catching up God's thought
When He in the beginning called it good.
My mother-in-law had seen so many Mays,
I should not have been vexed when she uplooked
With fretful eyes, and what was uppermost
My words made way for. 'It is nearly noon,
And if we should have call, are you at home?'
Such trifles vexed me, such light answers fell
Upon my sunnier moods like flakes of snow
Upon a summer flower left in bloom,
To prove the loneliness of the stalk; to feel
The chill which kissed her sisters to decay,
Or ere they knew how bitter it might be.
And yet a snowflake is a little thing,
So is a drop of water; you shake each
From off your dress, no frown upon your brow.
But then the first accumulated hides
Earth's greenness from you, and the second serves
To quench your light if falling on its spark;
And continuity of these small spheres
Drooping upon the throbbing brow sufficed
To turn the Inquisition victims mad,
Who would have calmly borne the martyr-flames.
And I beneath the quiet fall of snow,
The spheric water, near went mad as well.
Augusta knew to deal out the slow drop
Better even than her mother. One wild night,
(So windy that half-fledged rooks were blown
From out the nest; one saved from Howard's gun,
And others left to mope upon the ground,
Fed by the parent-bird) I called to her
To look upon a cloud which, densely black,
Was edged with amber-glory, and which changed
Ever to some new phantasy of shape.
It hung above the high hills of our chain
Like a black banner fringed with tasselled gold;
Too heavy to be floated by the winds,
Fierce as they were; but just stirred through the folds.
She answered with a smile meant to imply
She'd seen such clouds before; then turned away,
Remarking that it boded ill for us,
And we should lose our picnic in the woods."

And again this, of Life in London, is very exquisite:—

"And, too, the spirit of song, how soft it stole
Thro' my small lattice with the morning sun!
How my young heart swelled with a pure delight
Defying words for utterance! How then woke
Nature her million lyres, and the brooks
And newly awakened birds, and even the tribe
Of busy insects with their undersong,
Tried all to tell God for me, and I forced
My truant thoughts to numbers and to lines
Trying to tell Him too! All this is changed;
I drink of other springs, or rather say
Streams far below their fountain wandered wide;
And drinking I am glad. This London life
With all its faults and follies has a charm
To bind me for a season. But so long?
Yes, for its joys prolonged must only lead
To ennui and satiety; and I,
Borrowing the wise man's pen, may yet inscribe
Upon its choicest pleasures, 'Vanity.'
I add up after others, and the proof
Must be the same, suppose the working right.
Truth when unwelcome none the less is Truth.
And so 'twas forced upon me in my moods
Of sober thinking that I too must tire,
And then what next? He knew what next Who
knows
The end from the beginning; whereas I,
Drowned in sensations, was not like to know,
Nor even to guess. As likely as a man
Gulphed in the ocean depths to read the stars
And tell when the moon changes."

We can only find space further for this little bit of song, which has a clear thrilling note as of real experience, and a depth of underlying thought all its own:—

"If a nightingale, enchanted
With its own dear singing,
Sang its tuneful life away,
While the woods were ringing
With the echoes of its lay;
It would die like him.
If an eagle proud, while cleaving
Middle air, aspired
To the purple heights of morn,
And on folded pinions tired
Slowly drooped in pain and scorn;
It would die like him.
If a 'ar-spent lamp decaying
Brightened in the glimmer,
And fanned by the south wind's breath,
Waned not, nor grew dimmer,
Till its flame was quenched in death;
It would die like him."

On the whole we have read this poem with

great pleasure; it has a unity of its own; it passes here and there into passages of pure lyrical outflow; and, notwithstanding that the age is impatient of long dramatic or quasi-dramatic poems, we can hope for at least an audience, fit though few, for this poem, and we hope to meet the author again, if not in a precisely similar form, yet in one which will give ample scope for the subtlety of thought, discrimination of character, delicacy of fancy, and power of analysis.

BLEEK ON THE APOCALYPSE.*

This work is introduced to the English public by the "Theological Translation Fund," whose promoters deem it "important that the best results of recent theological investigations on the Continent, conducted without reference to doctrinal considerations, and with the sole purpose of arriving at truth, should be placed within the reach of English readers." The Messrs. Clark have given us an immense mass of German thought; but Hengstenberg, Tholuck, Delitzsch, Meyer, Lange, Stier, and others, are too Conservative. And it is desirable that we should be made acquainted with a "Theological literature of a more independent character, less biased by dogmatical prepossessions." Be it so. But let it not be forgotten that the independent writers whose acquaintance we are now invited to make have "dogmatical prepossessions" of their own—prepossessions which lead to the most destructive conclusions, but which utterly fail to reconstruct either history or theology. The greater part of them begin their investigations with the "prepossession" that the miraculous is impossible, and that all supernatural narrative is legendary. And to this "prepossession" both "independence" and reason are sacrificed. The most prominent names among the authors whose works are now offered to us, are adherents of the Tubingen school, whose theory of the origination of our Gospels and of other sacred books, in the conflict between Paulinism and Petrinism, has been conclusively shown to be historically false and inconsistent with the phenomena which it would explain, both in the land of its birth and in England. And others, such as Bleek, though not adherents of Tubingen, are arbitrary, reckless, and uncertain, through force of the subjective principles of criticism by which they are mainly guided. Their general character has been lately described by a writer who cannot be charged with subjecting his independence to "dogmatical prepossessions." Mr. Matthew Arnold, defending the Johannine origin, at least in substance, of the Fourth Gospel, describes the ludicrous arguments by which Tubingen critics maintain a "ten-dence purpose," which historically must be regarded as a dishonest purpose, in the various Gospels. He quotes Sir Henry Maine as saying, "Nowhere else in the world is there the same respect for a fact as in England, unless the respect be of English origin." "Sir Henry Maine attributes this (says Mr. Arnold), to the habits of strictness formed by the English law of evidence; but the English law of evidence is itself due, probably, to the practical character of the people. Faults this character has, and plenty of them. Much may be said against its indifference to learning and study, its neglect of organising research; much may be said in praise of Germany's superiority in these respects. Yet, after all, shut a number of men up to make learning and study the business of their lives, and how many of them, for want of some discipline or other, seem to lose all balance of judgment. Hear the amenities of organised research in Germany." After specimens of amenity which we omit, Mr. Arnold says—"These are the intemperances and extravagances which men versed in practical life feel to be absurd. One is not disposed to form great expectations of the balance of judgment in those who commit them. Yet what is literary and historical criticism but a series of most delicate judgments on the data given us by research, judgments requiring great tact, moderation, and temper? These, however, are what the German professor, who has his data from research and makes his judgment on them, is so often without, not having enough of the discipline of practical life to give it him." "All theories," says Mr. Arnold in the same article, "the old and the new, will have to stand the ordeal of the Englishman's strong and strict sense for fact. We are much mistaken if it does not turn out that this ordeal makes great havoc

* *Lectures on the Apocalypse*. By Dr. FRIEDRICH BLEEK. Edited by L. T. HOSSBACH, Assistant Preacher in the Jerusalem Church in Berlin. Translated from the German. Edited by SAMUEL DAVISON, D.D. (London: Williams and Norgate.)

"among the vigorous and rigorous theories of German criticism concerning the Bible documents. The sense which the English people have for fact and for evidence, will tell them that as to demonstration, in most of those cases wherein our critic professes to supply it to us, 'wide is the range of words,' and demonstration is impossible. As to probability, which in these cases is as much as can be reached, we shall discover that the German Biblical critics are in general not the likeliest people to reach it, and that their theories do, in fact, possess it very seldom." Which general opinion Mr. Arnold abundantly justifies by an examination of "the performance of the greatest and most famous of these critics, of Ferdinand Christian Baur, upon the Fourth Gospel"; and on the great question of the authorship of this Gospel, he reaches conclusions but slightly differing from those of the common orthodox school.

The author of the "Lectures on the Apocalypse" now before us is described by his German editor as a "truly believing, though not always orthodox," critic. He is not to be confounded with men like Baur, and Keim, and Schweigler. But withal he is more skilful in pulling down than in building up. And his reasonings betray the character of feebleness and inconclusiveness which Mr. Arnold ascribes to the want of practical discipline. His first chapter contains a careful summary of the "contents" of the Apocalypse. The second chapter, on the "History of the use of the 'Apocalypse in the Church,'" is a fair and valuable condensation of the opinions held in all ages on the position of the Apocalypse in the Canon and on the meaning of its mysterious symbols. Chapter third contains an examination of—1, The chief purport and object of the Book; 2, Its unity and date; 3, Its author; 4, The literary form of the book; and 5, Its canonicity. While chapter fourth, more than one half of the whole, is devoted to an exegesis of its contents.

Bleek holds that the Apocalypse is not a work of the Apostle and Evangelist John, but was composed by another John, the Presbyter mentioned by Papias. In this he is in singular antagonism to the Tübingen critics, with whom it is almost an article of faith that the apocalypse was written by the Apostle John, but whose seal on behalf of this opinion is inspired, not so much by the evidence on which it rests, as by the vantage ground which they imagine they find in it for attacking the Johannine authorship of the Fourth Gospel. That the Apocalypse professes to be written by "John" is notorious. See chap. i. 1, 4, 9, and chap. xii. 8. The question then is which John is meant, the apostle or some other? If the apostle, may we suppose that the use of his name was only a "literary envelope," and that some one wrote and published the book in the name of the apostle? The latter supposition Bleek regards as inadmissible, because he thinks there is clear evidence that the book was written when the Apostle John was certainly alive: in which case none would have easily ventured to compose such a work in John's name; and had it been done, the thing would undoubtedly have soon met with contradiction on the part of the apostle himself and his friends—especially as John, according to all accounts, lived in his later years in those very districts to which the Apocalypse is addressed, in Proconsular Asia. But this argument is as conclusive against the supposition that the book was written by an obscure presbyter, whose name happened to be John, as it is against the supposition that the name "John" was assumed by one to whom it did not belong. In the absence of any distinctive designation or description, such words as "John to the seven churches which are in Asia," "I, John, saw and heard these things," would of necessity convey the impression that the writer was John the Apostle. What other John was known to "the seven churches of Asia," and entitled to be, or to profess to be, the medium of communication to them from the glorified Lord? And if a real John other than the apostle wrote the book, a disclaimer by the apostle would have been as needful as if it had been written intentionally in his name.

The argument for the date assigned to the book by Bleek is the merest assumption. It is founded mainly on chap. xvii. 10—"There are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." Hence we may safely assume that the book "was written after the death or disappearance of Nero, under his successor as the sixth of the Roman Emperors." Whether Galba or Vespasian was the real sixth admits of learned discussion. But that Nero was the fifth of the "seven kings" of the Apocalyptic vision is a certainty in the judgment of this and some

other critics. And the conclusion follows that the Apocalypse was written before the fall of Jerusalem. The real date of the writing, and the accuracy of the tradition which assigns it to the reign of Domitian, are legitimate questions for critical investigation. But as to the grounds on which Bleek settles the matter, it would be difficult to find anything to match them in the most superficial of English popular commentaries on the visions of John.

On the gravest of all questions, the *bond fide* character of the revelations which the book professes to contain, it is difficult to understand what our author believes. The Apocalypse avowedly consists of the record of visions presented to the seer; and the contents of the Apocalyptic Epistles to the seven churches are represented as dictated to him by the Lord who appeared in vision. But "here one may ask, how are we to consider this? merely as a 'literary envelope, a form chosen by the writer with poetical license to present in a vivid and lively manner to his Christian readers the 'sum of his prophetic hopes? or as a historical account of visions actually vouchsafed to him—in the manner and succession here adduced?" And the conclusions reached by Bleek are thus stated:—

"From a consideration of all these particulars, it is very probable that we must either look upon the whole representation in visions merely as a free literary envelope, such as is often found in Jewish and Christian writers of that and later times; occurring, for example, in the book of Enoch, in the fourth book of Ezra, in the Apocrypha of Isaiah, &c. [all of them, be it observed, apocryphal books]; or we must suppose, if visions were actually communicated to the author with symbolic images referring to the future and ulterior development of the Kingdom of God, that he carried them out afterwards with poetic freedom in individual parts, and their connection with one another."—P. 187.

Bleek is thus uncertain whether the form of representation in vision is not a mere "envelope," or more plainly, a mere poetic fiction. But if it must be regarded as historic, then he holds "that the vision and prophecies are not an 'absolutely pure creation of the Divine Spirit; but that human weakness, worldly or personal individuality, has more or less influenced their form.'" We have no space to discuss the questions thus raised. It is enough to inform our readers of the opinions of our author. And if such be the judgments of a "believing" critic, what may we expect from critics who begin with the assumption that "Jesus of Nazara" is neither prophet nor Son of God. Truth has nothing to fear from inquiry and conflict. And we would be the last to sequester the dogmas we hold as true, and the books which contain them, from the most searching and even hostile investigation. But we refuse to accept as of weight or authority opinions which have more of the "shew of wisdom" than its reality, merely because they are supported by foreign names and the ostentation of learning.

BRIEF NOTICES.

Life in Nature. By JAMES HINTON, author of "Man and his Dwelling-place," "The Place of the Physician," "Thoughts on Health," &c. Second edition. (Smith, Elder and Co.) This second edition of Mr. Hinton's valuable treatise is sure of a large welcome. He makes very clear the leading principles of physiology, and develops some which at the time of the first publication of the book—1862—were to a large extent novel. The dependence of the active powers of the body upon the decomposition of its substance was one of the most important, and here was found the relation of nutrition to decay—a point which has since received a good deal of illustration. The book is carefully reasoned, every point is developed out of what has gone before, and is so complete without pretension to being exhaustive, that we are sure no more fitting present could possibly be given to a young student of physiology.

A Garden of Women. By SARAH TYTLER, author of "Citoyenne Jacqueline," "Lady Bell," &c. (Smith, Elder and Co.) This is rather an original title. It is simply an expedient to relate together a number of stories, which are in themselves rather varied. Miss Tytler has here collected together a several tales which she has contributed at different times to *Fraser's Magazine* and the *Cornhill*. They are mostly simple in construction; but they show large knowledge of human nature in certain aspects of it. There are Scotch, English, French, and German stories, and the direct and graphic manner in which either life is dealt with shows abundantly that Miss Tytler has been studious and observant. The two best we are inclined to think are "Tid's Red Rag of a Shawl," and "Lorlotte and the Capitaine." In the former we have a large draught in a few drops: there is as much material in it as

serves many an author for a three-volume novel. "Em's first and last Lodger" is also good, and "Prince Paul's Betrothal" has one or two new points. Everywhere we see a keen, subtle, and observant mind, able to deal with very complicated and puzzling characters, and by catching the ruling tendency to reduce them to simplicity in the process of dramatic portraiture. Here and there we cannot help thinking that the style might have been improved. The volume, though printed in close type, is in every way well got up.

The Power of the Spirit: or, Christian Experience in the Light of the Bible. By the Rev. W. E. BOARDMAN, author of the "Higher Christian Life," &c. (Daldy, Isbister and Co.) This little book is full of the unctious, fine sentiment and occasionally loose thinking, which characterise the school of which Mr. Boardman is an active representative. He writes well, and can make a simple anecdote throw a good deal of light on a recondite principle. The work is divided into short chapters, which could be easily read at a short sitting, and it is right well fitted for the sitting-room or the bedroom—a book to be taken up for a little while now and then, rather than for continuous and exhaustive reading. We have found much in it of a stimulating and elevating kind, though we need to add, that we do not in every point go along with Mr. Boardman.

National Finance: A Review of the Policy of the last two Parliaments, and the Results of the Modern Fiscal Legislation. By JOHN NOBLE. (Longmans, Green and Co.) In this work, which is virtually a continuation of a similar work published by the author for the years 1842-1865, Mr. Noble presents us with an exhaustive history of our fiscal legislation up to the close of the year 1874. The work is not merely a careful compilation, it is a thorough, critical review based upon the soundest principles of political economy. The information it contains is both full and accurate. Those who take the interest which they should take in such questions, will find it full of facts, suggestions, and admirable criticism. On the whole, however, it is a work rather for the student, the Member of Parliament, and the statesman, than for the "general public." Those who, for public purposes may have occasion to consult it, will find that Mr. Noble has done his work thoroughly.

A VISIT TO ICELAND.

(From the Scotsman.)

Captain Burton has just arrived in Edinburgh from Iceland, where he has been during the last month on a tour of investigation, in company with a party of eight other gentlemen. The immediate object of their visit was to examine the extensive sulphur mines which were worked in the north-eastern part of the island about the beginning of the present century, and for the reopening of which a company has recently been formed. It is unnecessary here to allude to the causes which led to these mines being abandoned, but it would seem that the company referred to has succeeded in obtaining from the Danish Government the needful concessions to enable them to develop what has all the appearance of becoming a most valuable sulphur-producing district. Besides Captain Burton, who had charge of the expedition, the party consisted of Mr. Kent, a commissioner of the company; Mr. Tennant, son of Mr. Tennant, M.P.; Mr. Locke, Mr. Cole, surveyor; Mr. Green, geologist; Mr. Hope, jun., Leith; Mr. Baldwin, and Mr. Johnstone. The two last-mentioned gentlemen were not connected with the surveying party, but went out on a sporting tour. On July 5 Captain Burton and his friends sailed from Granton in the steamship *Fifehire*, which was under the command of Captain Main. On the last day of the voyage quantities of ashes and pumice-stone were found in the sea, and in the neighbourhood of Husavik, a factory station on the north-east coast, the shore was literally strewn with these indications of the recent eruptions, the pieces in some cases being as large as a man's fist. Husavik is distant about forty-two miles from the furthest east of the sulphur mines. It consists of a small collection of houses inhabited by fishermen and others, who are very much under the thumb of the agent or factor of the place—a personage not unlike a class to be met with in Shetland, at least in his manner of dealing with the natives. The barter or "truck" system seems to be prevalent in Iceland in its most aggravated form. Captain Burton states that he found the harbour here to be a most excellent one, although the reverse was reported by Henderson, a traveller who visited the place some years ago. Accordingly, careful soundings were made, and a chart drawn of the bay with a view to future requirements. Another important fact which was elicited by the party was that plenty of labour is to be had in the neighbourhood, except for a short time during the haymaking season; so that what might have been a formidable difficulty in any attempt to open up the mines does not appear to exist. Finding that a sufficient number of ponies for travelling purposes could not be obtained at Husavik, the Captain and

Mr. Tennant went off in the Fifeshire to Akreyri, a township about six hours' sail further north, with a view of supplying this deficiency. The Governor of Akreyri, by name Kristjansson, received them hospitably, and professed himself most willing to further the objects of the expedition as far as lay in his power. As in most of the other settlements, the industry here is fishing, with a little barter in merchandise added, which is carried on with those further inland. After spending some little time at the "northern capital," Captain Burton returned to Husavik, on reaching which they found that Mr. Cole had already started to survey the road between that point and the sulphur mines, in order to determine how far the route could be made available for the transit of the mineral to the sea coast. A visit was afterwards made to Reykjavik, in the vicinity of a large lake, which goes under the name of Myvatn, where it is intended the headquarters of the company should be set up. Around this district the prospecting work of the party was done, and when this was accomplished Captain Burton took the opportunity of visiting the southern focus of the eruption in the beginning of the present year. This vent in the earth they found to be a mere ravine, which was kept open by the tension of the gases within. The fire had pretty well burnt itself out. Further south, there is a second focus of eruption, but want of time prevented them from paying it a visit. At Husavik, some thirty sacks of sulphur were collected to be taken home as specimens. On the 23rd of the month the neighbourhood was visited by a severe snow-storm, which lasted about ten days, and as the party had by this time finished their business and returned to Husavik in order to wait for the Fifeshire, which had not yet arrived, they had rather hard times of it. After waiting about a fortnight for the Fifeshire, which had broken down at Faroe on the way out, the party were cheered by the arrival of the Buda, a large steamer sent out from Leith to bring them home as well as the disabled steamer. During their period of probation one of their number, Mr. Locke, undertook a seven day's ride to the capital in order, if possible, to make arrangements for the embarkation of the party from that point in the Danish mail steamer Diana, but during his absence the Buda came into Husavik. While here, Captain Burton's party was joined by Mr. W. L. Watts, an enterprising gentleman, who at that time had just performed the remarkable feat of crossing the Vatna-Yokul, an immense snowy tableland in the south-east corner of the island, about 3,000 miles in extent, and in some places elevated to a height of 6,000ft. above the sea-level. Hitherto many attempts have been made to cross this snowy wilderness, but Mr. Watts is the first to accomplish the feat, and that, too, only on his third attempt."

NORWICH ELECTION COMMISSION.

The Norwich election inquiry was opened on Monday by the commissioners, Mr. Morgan Howard, Q.C., Mr. McMahon, and Mr. Goldney. After the chairman's address, Mr. F. G. Foster, under sheriff of the city, was examined, and gave formal proof as to the expenses of the two candidates at the last election. He had no knowledge of any corrupt proceedings. Mr. Windham, town clerk, proved the number of voters on the register to be 14,953. He had heard that about 2,000 voters had been corruptly employed as messengers by the ward committees on both sides. Mr. Gilbert, agent to Colonel Wilkinson, Conservative candidate, stated that he at first limited the number of messengers to ten in each ward, but finding the Liberals were employing large numbers, he gave orders to "set on" as many messengers as might be required. Did not think more than 700 or 800 voters were so engaged by the Conservatives. They were paid 2s. 6d. and 5s. a day. Colonel Wilkinson was also examined, and the court adjourned.

On the resumption of the inquiry yesterday Mr. J. Wilson Gilbert, Colonel Wilkinson's agent, was further examined. He stated that he now thought that the number of messengers set on by the Conservatives at the last election was nearly 1,000; that Colonel Wilkinson had not contributed to the petition presented against the return of Mr. Tillett; that that petition was presented by local Conservative gentlemen, and that some of the expenses attending it remained unpaid.

Mr. G. A. Stevens, agent for Mr. Tillett at the late election, was called, and examined at great length. He said he considered that the elections which took place in Norwich in 1870 and 1871 were pure on both sides. At the election of 1874, however, the Liberals expended between £900 and £1,000 more than the amount returned to the sheriff. It was employed in paying for bands, banners, and torchlight processions. The Conservatives did the same. All the expenses incurred by the Liberals at the election in 1875 were returned to the sheriff. He thought, however, that on that occasion there was an unnecessary employment of messengers. Although he was not aware of it at the time, he had a peculiarly cautioned the ward managers not to employ too many messengers at the late election. He did not think that the lavish employment of messengers this year was known to Mr. Tillett, for whom he had acted gratuitously. Witness had destroyed the papers relating to the 1874 election. He told Mr. Tillett that the extra money paid by the Liberals in 1874, beyond the amount returned to the sheriff, was for bands of music, and so on. He could not be pinned down as to how many messengers were

necessary for each ward; it was difficult to say where necessary employment ended and where colourable employment began. The necessary number depended very much upon outside circumstances, as well as upon the number of votes. The inquiry was adjourned to this day.

THE CATACOMBS OF PARIS.

During the Geographical Congress in Paris last week the members were invited to pay a visit to the catacombs under the city in which in 1871 it will be remembered that some of the defeated Communists took refuge, lost themselves, and were starved. The Paris correspondent of the *Globe* in describing the visit says:—"As one o'clock sounded the signal to get ready was given, match-boxes were looked to, the candles were firmly gripped, and some ladies, very sensibly, put on waterproof cloaks, drawing the hoods over their bonnets, so as to guard against the moisture which, after the late heavy rains we have been having, filters through the roof of the catacombs. Candles were lighted, and one by one the 200 visitors assembled disappeared down the winding staircase with its ninety-two deep steps, which leads to the vaults below. Round and round, turning giddily, until at the end of five minutes a welcome voice announced that the head of the procession had arrived on the level ground fifty-eight feet below the street above. The water was trickling down the walls, or dripping from the fungus-covered roof, to the eminent discomfort of those who wore new hats or light trousers, while here and there the gleam of the candles showed some patch of water, the endeavours to avoid which were ludicrous. Some one would see a pool, make a jump to avoid it, and land in another perhaps deeper, sending up a shower of water which made the candles split and splutter. On the wall, inscriptions bearing the names of the streets under which the party were passing showed the progress being made, while to the right and left were galleries, into which no one was allowed to penetrate, as in some cases the roof had fallen in, and in others fears were entertained that the heavy rains might have rendered the galleries unsafe. After walking for about twenty minutes, the party halted; the ladies were invited to go to the front, the men to bring up the rear. A few minutes more and a door was reached, over which a notice had been placed saying that no smoking was allowed, and that no one was permitted to touch the bones, although one would fancy that the latter part of the prohibition was superfluous except in the case of enthusiastic phrenologists. The procession reached the funeral hall, or vast ossuary, where the bones of the dead have been arranged in horrible order, with some idea of ornament. Skulls, yellow with time, some looking like polished mahogany, others like parchment or ivory, grinning in a ghastly manner at the passers-by; thigh and arm bones seemed ready for the invitation *à la valse* to join in Holbein's 'Dance of Death'; and many wondered if at the hour of midnight some strange scenes might not be seen in such a charnel-house. Who could have picked out the skull of some Yorick from among the thousands of jawless craniums which were piled up and arranged in a variety of devices, or have distinguished between the bones which, according to the inscriptions over them, had come from the Cemetery of the Innocents, from the cloisters of Saint Honoré, &c., places which have been forgotten, and which the present generation does not remember. On the walls all kinds of philosophical inscriptions have been traced, by the hands of the workmen no doubt, as some of the axioms, intended to be sublime, verge on the ridiculous, and would excite a smile were it not for the solemnity of the spot. Another souvenir of the Commune was to be found in a row of skulls and arm and thigh bones, which an inscription tells us once belonged to those who were entombed in the Church of Saint Laurent, but whose sepulchres were violated by the Federal insurgents in 1871. On quitting this charnel-house the party retraced its steps, returning to the spiral staircase by which the descent had been made after a visit of an hour, during which a distance slightly in excess of three miles had been gone over. Up the steps out of the dark and moist vaults smelling like the grave, the daylight was hailed with delight, and although every one felt glad that the visit had been made, every one was pleased it was over. Stories had been told of how the Communists had been lost, how their rotting bones are even now to be discovered when competent men explore the subterranean passages near Montrouge, so that each stair was mounted with a lighter heart, and every one felt relieved when the trap-door leading to the catacombs had been closed."

A FRIENDS' WEDDING.

A marriage ceremony, of more than usual interest, took place on Wednesday morning, in the Friends' Meeting House at Darlington. The bridegroom was Mr. Alfred Richardson, of Lisburn, near Belfast, in Ireland, partner in one of the largest linen manufactories of Belfast, and son of Mr. Joshua Pim Richardson, of Cheltenham, Gloucestershire. The bride was Miss Emma Leatham, daughter of the late Charles A. Leatham, of Cleveland Lawn, Middlesborough—one of the original partners in the firm of Gilkes, Wilson, Pease, and Co., of that town—and a niece of Mr. John Bright, M.P., by marriage. Considerable

interest appeared to be taken in the ceremony by the inhabitants of Darlington. The modest and unpretending chapel or meeting-house of the Society of Friends, in Skinnergate, was quite filled, and a crowd that gathered round the doorway displayed much eagerness and curiosity in witnessing the arrival of those who were to take part in the solemnisation of the rite. There were present Mr. John Bright, M.P., and Mrs. Bright; Mr. J. P. Richardson, Cheltenham; Mr. and Mrs. Henry Pease, Mr. and Mrs. A. Backhouse, Mr. Arthur Pease, Mr. W. H. Leatham, of Hemsworth Hall; Mr. and Mrs. Theodore Fry, Mr. and Mrs. Whitwell, of Barton Hall; Mrs. Catherine Backhouse, Mr. W. C. Parker, Mr. S. Hare, Mr. Bottome, of New York, &c. Among the first to arrive at the chapel were Mr. John Bright, and Mrs. Bright, who seated themselves at the further end of the meeting-house, underneath the seat reserved for the "elders." The bridal party entered the church at half-past ten, and took the seats allotted to them at the upper end of the room, around a small table, on which rested the certificate of marriage. There was a pause of considerable duration while the chapel was being filled, and then Mr. Samuel Hare rose from his seat on an elevated dais—the only equivalent for a pulpit or platform which the Friends possess—and announced that as many of those present might not be aware that the solemnisation of the marriage rite was conducted by the Friends in the same manner as their public worship, he hoped the congregation would unite in prayer for a blessing on their proceedings. Another pause ensued, the silence being so profound that the fall of a pin might have been heard. Mrs. Catherine Backhouse, of Beechwood, a lady stricken in years, and apparently feeble in body, though full of spiritual unction, next rose to her feet, and made signs that she was about to engage in prayer, whereupon the congregation as a whole stood up, and some of the older Quakers, who had until now kept on their hats, in a manner that almost insensibly suggested a contrast with the House of Commons, devoutly uncovered and bent their heads. The prayer of Mrs. Backhouse was characterised by great fervour and remarkable appropriateness. On its conclusion, another prolonged interval of silence occurred, and then, without the slightest call or premonition, Mr. Harrison Penny rose and delivered a short exhortation. And now came the act of marriage. Without being called upon by anyone, and without the aid of either priest or presbyter, the bridegroom quietly rose and said, "In the fear of God, and in the presence of this assembly, I, Alfred Richardson, take Emma Leatham to be my wife, promising to be unto her a loving and faithful husband, until it shall please the Lord by death to separate us." A similar declaration was then made by the bride in a clear and articulate voice—nothing being said by either as to honouring and obeying the other. The making and signing of this declaration is the whole ceremony of marriage among the Society of Friends. After it was over, however, Mr. S. Hare offered up a short prayer, chiefly directed towards an invocation of blessing on the newly-married pair. The clerk of the meeting (Mr. Wilmot) then came forward and read the certificate to the assembled congregation. It bore that the bride and bridegroom "having duly made known their intentions of taking each other in marriage, and public notice of such their intention having been given, and the consent of surviving parents having been signified, the proceedings of the said Alfred Richardson and Emma Leatham were allowed at the monthly meeting of the religious Society of Friends, held at Darlington, in the county of Durham," the solemnisation of the said marriage took place "at a public meeting for worship of the aforesaid society, in their meeting house at Darlington." After this certificate had been read over, it was conveyed back to the table and signed by the bridegroom and bride, next by the mother of the bride and Mr. W. H. Leatham, and afterwards by J. T. Richardson, C. E. Richardson, John Bright, and Mrs. Bright. At the conclusion of the service, which now terminated, a number of the congregation remained for the purpose of signing the certificate of marriage. A hearty cheer was given to Mr. Bright as the right hon. gentleman emerged from the meeting house. A handsome *dejeuner* afterwards took place at the house of the bride's mother.—*Newcastle Chronicle*.

Miscellaneous.

REGISTRATION OF VOTERS.—Next Wednesday, the 25th inst., is the last day for householders and lodgers to make claims to be placed on the register of voters, and objections are to be made by that day. The Courts of Revision are to be held from Sept. 15 to Oct. 31.

LOCAL UNIVERSITIES.—The Sheffield Committee charged with the management of university extension in the town has issued a very satisfactory report. The students in English literature numbered 329, and in political economy 476. It is stated that if the scheme continues as successful as now, the mayor (Mr. Mark Firth) will erect a suitable college building.

VICTORIA (PHILOSOPHICAL) INSTITUTE.—At the usual monthly meeting, held at 10 Adelphi-terrace, several new members were elected, among whom were Sir J. Kennaway, Bart., Mr. H. M. Blair, and others. Among the papers noted for the coming session were two by Principal Dawson, and Professor J. L. Porter, D.D. It was announced that

scheme for agents for the sale of the transactions to the public in the leading towns of England and Ireland was complete and in working order with one exception.

AN UNSEAWORTHY SHIP.—The result of a survey of the brig *Leah*, of Aberystwith, by a Board of Trade official, at Montrose, is that she has been ordered to discharge her cargo and undergo thorough repair. The vessel has had four crews since she sailed from Leith for Quebec; the first three crews leaving her on three different occasions when she put back leaky. The present master and crew only joined the *Leah* since she put into Montrose, and were brought all the way from Wales. The *Leah* is said to be only ten years old.

THE LATE O'CONNELL CENTENARY.—The bickerings of the O'Connell and Amnesty Committees fill long columns of the Dublin papers. The Amnesty Society has expelled Mr. P. J. Smyth, M.P., on a charge, which he positively denies, of having directed the traces of their cars to be cut as the procession moved by, and the Lord Mayor (Mr. M'Sweeney) and the member for Louth (Mr. Sullivan) are also at war, much to the amusement, apparently, of the local public. It would appear from a letter of Mr. Callan that an intention existed to "crush the Home-Rule" party by the O'Connell demonstrations, which they believe has been defeated.

CAUGHT BY THE TIDE.—A distressing accident has occurred at Filey. Dr. Evans, of Bradford, and his family had been staying there for a week, and on Wednesday afternoon two of his sons—William and Llewellyn—walked to Gristhorpe by the road and attempted to return by the sands. Unfortunately they were caught by the tide near Filey Briggs, and were driven to climb the cliffs to avoid the waves. They obtained a footing on a ledge of rock, but the waves reached them, and Llewellyn, the youngest, during the night was swept away and drowned. The other boy was rescued at daybreak on Thursday morning by a fisherman named Jenkinson. He was in a very exhausted state, having endeavoured to swim with his brother round Filey Briggs, but was compelled to abandon the attempt.

STEALING PORTMANTEAUS.—A man and woman have been apprehended, and remanded by the Clerkenwell magistrate, who appears to have been concerned in stealing a number of portmanteaus at railway stations. On July 12, Messrs. Brand and Bickersteth, sons of the Speaker and the Bishop of Ripon, left King's Cross for Sheffield, and at Retford their portmanteaus were missed. On the 1st inst. Mr. Bickersteth went to the left-luggage office at St. Pancras to claim some luggage, and there saw the missing portmanteaus. A watch was set, and the prisoner George Howell called for the portmanteaus on the 5th inst., and was given into custody. The woman, Florida Granville, went to see Howell at the House of Detention, and she, too, was apprehended. At the prisoners' residences were found cheque-books, jewellery, and other articles, which it is believed have been stolen from portmanteaus belonging to Mr. Brunlees, Mr. J. S. Skilton, Mr. Arden, and Colonel Adair. A Turkish bond for 100*l.*, found upon Howell, has not yet been owned.

THE MELBOURNE GOVERNMENT AND MR. O'CONNELL.—Earl Russell writes to the *Daily News*:—"It was stated some time ago in the *Times* newspaper that the Government of Lord Melbourne never offered a seat of a judge in a court of equity to Mr. O'Connell. In June, 1843, I stated in the House of Commons—"The fact is that the late Government offered that gentleman (meaning Mr. O'Connell) only the office of Master of the Rolls, which Sir Michael O'Loughlin was about to vacate for that of Chief Baron." The statement made by me in 1843 has been lately referred to in a letter to the *Times*, but no notice has been taken of it. It is too late now to discuss the merits and faults of Mr. O'Connell, but I cannot forget that when the Canadian insurgents were seeking everywhere for aid, Mr. O'Connell refused to countenance them. And in a similar manner, when strikes were going on in Ireland, Mr. O'Connell resolutely refused to give them any encouragement."

THE HARVEST.—Harvest operations have been begun in the neighbourhood of Banbury. The crops in this neighbourhood have been considerably laid owing to the wet, and consequently reaping-machines cannot be so generally employed as in some former years. The wheat crops look well, and the barley and oats are a fair crop. Most of the other crops are doing well, but disease has appeared to a considerable extent among the potatoes. In the Banbury district pleuro-pneumonia has made considerable ravages, one stockowner having lost fifteen animals in a very short time; while seven or eight hundred cases of foot-and-mouth complaint had been returned for the last week. Yesterday, owing to the prevalence of splendid harvest weather, many fields of wheat and oats were carried in prime condition. Everywhere in Middlesex, Surrey, Berks, and Bucks the reapers were hard at work, and a few days' more heat will assist in finishing the harvest westward of the metropolis.

A RUNAWAY TRAIN.—The passengers by the first morning train from Dartmouth had a narrow escape on Monday. The train arrived at the Torquay station at half-past seven, and, as there is only a single line of rail between Torquay and Newton, it waited until the down goods train came in. It appeared, however, that owing to the slipperiness of the rails the driver was unable to bring up the goods train at Torr, through which it passed

down the incline to Torquay. The driver and fireman on the passenger train, seeing the goods train coming on the same line of rail, reversed the engine and jumped off. The goods train ran into the other with a shock and brought up a little beyond the station, but the passenger train, by the momentum imparted by the goods train, together with the steam which was up, went away back towards Dartmouth, and ran on through Paignton to the incline at Cheriton before it could be brought up. A man named Clark got out of a carriage and climbed on to the tender, and helped to bring the train to a standstill. In the collision at Torquay several persons were cut and shaken.

A BISHOP ON SUNDAY NEWSPAPER READING.—The Bishop of Manchester, in a sermon at Stalybridge on Sunday, deplored the lack of regard for the day on the part of the population, and described what he saw on his way from Oldham to keep his appointment. Men were sitting at their doors, many of them in their dirty clothing, and reading newspapers; young men were playing at pitch and toss, others were flying pigeons and training dogs, but none of them seemed to have any idea of going to church. He did not say it was wrong to read a newspaper on the Sunday, so long as it was not sporting news—and there were many other things in a newspaper beside the state of the odds—but if a man felt that newspaper reading on the Lord's Day did him any harm, he ought not to read it. Of that, however, every man could be his own judge, and he (the bishop) was not the keeper of that man's conscience. He would rather, however, that the people should attend church, and he should be very glad if all the churches in this country were free. It would be a bad day for England if the observance of the Sabbath was to become less than it was, and he was sorry to say that in the nineteenth century the observance of the Lord's Day did not seem to be so popular as it was in earlier days.

PACIFIC ISLANDERS.—An Act of Parliament has just been printed (38th and 39th Vict., c. 51) to amend the 35th and 36th, c. 19, of the Queen, entitled, "An Act for the prevention and punishment of criminal outrages upon natives of the islands of the Pacific Ocean." The recited statute is now amended as to the carrying in British vessels of native labourers, as also to the seizure of suspected British vessels. It is now provided that the High Court of Admiralty of England and every Vice-Admiralty Court in Her Majesty's dominions shall have jurisdiction in all matters and to the seizure of vessels and goods. Her Majesty is empowered to exercise jurisdiction over British subjects in the islands of the Pacific Ocean, and by Order in Council to create and constitute the office of "High Commissioner" in and over such islands, and to impose penalties, forfeitures, or imprisonments for the breach of regulations for the government of Her Majesty's subjects in such islands, &c. Further, the Act empowers Her Majesty to erect a Court of Justice for British subjects in the islands of the Pacific, and to make ordinances, saving as to the rights of the tribes or people inhabiting such places. In consequence of the cession to the Queen of the colony of Fiji, the term Australasian Colonies is now to include the colony of Fiji. The Act is to be proclaimed in each Australasian colony by the governor within six weeks after a copy has been received, and is to take effect from the day of such proclamation.

THE PRESERVATION OF EPPING FOREST.—Another great step has been taken towards the preservation of Epping Forest. The Corporation of the City, who have already performed the service of proving by their Chancery suit the illegality of 2,000 acres of inclosures, have given in detail their view of the future of the forest. They propose that all illegal inclosures not covered with houses, or forming part of pleasure-grounds of moderate extent used with houses, shall be restored to the forest. The area thus obtained for public recreation will be about 5,000 acres. Over this district it is proposed that those rights of common of pasture which have been of such essential use in preserving the forest should still be exercised, while other rights, such as those of topping and lopping trees, shall be acquired by the future managing body of the forest upon fair terms. The natural features of the forest it is desired strictly to preserve, so that London may have a real forest, and not a mere park. The money required will be raised in the first instance by perfecting the title of the holders of building inclosures in the forest, upon payment of a rent fixed with reference to the actual value of the land when inclosed. Any deficiency the Corporation are willing to make up out of the City of London grain duty. As the natural result of all they have done and propose to do, the Corporation ask that, subject to general control by a nominee of the Crown, they should be entrusted with the care and management of the forest.

THE CITY OF GEZER.—Mr. C. Clermont-Ganneau has made another discovery most interesting to Biblical students. He has found out the site of the city of Gezer, "the city whose Canaanite king, Horam, was defeated by Joshua, and which became the western limit of the territory of Ephraim." It was inhabited by the Levitical family of Kohath and was therefore a city of priests; and later on it became a stronghold of great importance. Though so interesting, its position was undiscovered. Some placed it in one direction, others in another, until the geographers were puzzled and confused. At last Mr. Clermont-Ganneau literally put his finger upon the place in the map. He was reading an old Arab chronicle, when he lighted on an incident related of the year 900 of the Hegira. The

chronicler, describing a skirmish, says the cries were heard at Khulda and at Tell el Jezer. Khulda was already known. Where could Jezer be? Mr. Clermont-Ganneau examined his map, and fixed it at a certain spot. When subsequently he visited the neighbourhood he searched for the city. For a little while he was disappointed, but, guided by an old peasant woman, he went to Abou Shushah, and there finally he found inscriptions deeply carved upon the rock, with the Biblical name of Gezer in full and written twice. The discovery enables the exact length of a Sabbath-day's journey to be computed. Mr. Clermont-Ganneau relates the whole story of his "lucky find" in *Macmillan* this month.

THE ARTISANS' DWELLINGS BILL.—The *Liverpool Post* says:—"Mr. Disraeli, in his late speech, congratulated his Administration on the fact that the Workmen's Dwellings Bill was likely to be called into great requisition by public and semi-public bodies. We rejoice to hear that amongst the agencies likely to press into the cause under the new encouragement given to their work is the company which has for some time devoted itself to the subject—the Labourers' Dwellings Company of Liverpool. It is hoped that the new Act will remove one of the principal difficulties hitherto experienced by facilitating the procuring of sites. Fresh capital will no doubt be called for and forthcoming, and the directors, who are men of high standing who fully command the public confidence, will, no doubt, find means of pressing forward more satisfactorily than hitherto the work they have shown they have so much at heart." The *Birmingham Post* says:—"Birmingham, we are glad to find, will take a foremost place in the great work of sanitary improvement. The improvement committee lately appointed by the Town Council is now engaged in maturing a plan of great magnitude and of the highest importance as regards the promotion of public health, by the improvement of districts now inhabited by the working classes. With this will be combined street improvements of an important character, which, though long devised, have been impossible, through the want of adequate powers. The committee, we believe, will be prepared to report to the next meeting of the Town Council in October, after the recess."

THE HIGH PRICE OF MEAT.—Considerable apprehensions are entertained that a very serious rise is about to take place in the already high price of meat owing to the continued and largely increasing price of live-stock, and to the fact that the foreign importers are contemplating a stoppage of the supplies to the English market in consequence of the alleged vexatious regulations of the Privy Council with reference to the importation of cattle and sheep. How far it may be found possible to relax these regulations, and thus avert or mitigate the effects of the threatened meat famine, is a question that will no doubt receive "due consideration"; but in the meantime it is to be hoped that meat consumers, and the labouring classes especially, will themselves consider whether, by overcoming their prejudices to Australian and other preserved meats, they might not render themselves to a great extent independent of the fluctuations in the meat market and of the extortionate charges of butchers, who frequently reap a golden harvest out of meat scarcity by raising the prices of the meat they retail far higher than is necessary or justifiable. Again, the consumption of meat might, there can be little doubt, be reduced with great advantage. Even hardworking labourers in Scotland managed to subsist on oatmeal porridge and to enjoy health and strength above the average, while thousands of brawny Irishmen have thriven for centuries on a vegetable diet. Yet many persons in this country, who never did and never will do a hard day's work in their lives, gorge themselves with meat at breakfast, at luncheon, at dinner, and often at supper, to the detriment of their health and purse. Domestic servants also would be none the worse for an occasional "dinner of herbs" instead of the luxurious fare on which they grow fat, dishonest, and insolent; while the colliers in the "kicking districts" would perhaps act less like wild beasts if compelled to relinquish their carnivorous habits. —*Pall Mall Gazette*. The *Morning Post* trusts that the Committee of the Privy Council will be able to see their way to such a relaxation of their regulations relating to the importation of foreign cattle as may obviate the threatened danger of the trade being either wholly stopped for a time or greatly reduced in extent. There is an anxiety in the public mind on the subject, and with no small reason; and it is to be hoped that that anxiety may be allayed as soon as possible. A rise in the price of meat would almost amount to a national calamity.

ALLEGED MASSACRE IN ZULULAND.—In reference to alarming reports which have been circulated at the Cape to the effect that a great massacre had taken place in Zululand, Mr. F. W. Chees'n, secretary of the Aborigines' Protection Society, writes to the *Times*, under date Aug. 11th:—"In the intelligence from South Africa which you publish this morning, great discredit is thrown upon the reported massacres in Zululand. It is there stated that 'no such massacres as those rumoured have been perpetrated,' and 'the reports are supposed to have been circulated for a political purpose.' I have received from the Bishop of Natal letters which entirely confirm this representation of the state of affairs in the Zulu country. Cetuywayo, the king of that territory, had despatched two messengers to the bishop to assure him that the rumours of wholesale killing were utterly untrue. 'By their story,' says his

lordship, 'it appears that just after Mr. Shepstone's visit, two men were executed for disobeying the King's order to come up when Mr. Shepstone was there. 2. Three or four months ago five persons were killed for a harem scandal. 3. Just now one man has been killed for supposed treason, and these, they positively assert, are all the cases that have occurred since Mr. Shepstone's visit. But the fact that the first of these executions occurred soon after his visit, indeed arose out of it, and that previously, while Cetywayo was Regent during the last year of his father, his government was often reported to be very mild, so that hundreds of thousands of our refugees had gone back to Zululand, leads me to think that the improvements in question must be ascribed to other causes than Mr. Shepstone's influence—in fact, to the closer contact with white men and missionaries, which has tended to humanise his character, and the necessity for strengthening himself in order to cope with his encroaching neighbours, the Transvaal Boers, instead of wasting his people with executions. The messengers themselves gave the bishop a striking example of the manner in which a story, originally true, is subjected to a monstrous process of exaggeration. On their way to Natal they heard that all the people inhabiting a certain large kraal had been put to death, but on reaching the place itself they found that only five persons had suffered—i.e., three men and two women who had committed a crime which, under the laws of other countries besides Zululand, is punishable with death. Since the visit of the Zulu messengers, the bishop has received a letter from Mr. John Dunn, 'who, ever since his boyhood, has lived among natives, and for twenty years or more has been in Zululand in closest intimacy with the late King and the present, and reckoned, in fact, as an Induna of theirs.' This well-informed Englishman declares that the reports as to the King's bloodshedding are 'grossly exaggerated,' and, according to him, it would appear that not more than a dozen people have been executed during the last two years. The letter of your correspondent, Mr. Maclean, shows how grievously, and yet how naturally, Langelibalele misunderstood our intentions towards him. On the other hand, Bishop Colenso makes it only too clear that we are liable to fall, with dangerous facility, into misapprehensions concerning the proceedings of our Zulu neighbours—misapprehensions which it should be the aim of a wise Government, if possible, to prevent in future."

Cleanings.

HOW IT FEELS TO BE STRUCK BY LIGHTNING.—Mr. A. Castle, a farmer in Whitewater, Mich., was recently struck by lightning, and thus describes his sensations:—"As the storm came up, he says, he put his team in the barn, and sat down in the door facing the inside. A stroke of lightning which killed his horses and prostrated him did its work too swiftly to give him the slightest warning of its coming. His first remembrance upon returning to consciousness, was hearing his daughter, who had run down from the house, about twenty-five rods distant, cry out, "Oh! father is dead!" Upon opening his eyes, the whole air and sky seemed to be ablaze. He also became conscious of the most intense suffering, and especially in his lower limbs. He says the pain was like that of a burn, and that he could not have suffered more for the hour that followed if he had been held in the flames. His wife and daughter, upon seeing that he was still alive, desired to remove him to the house, but he begged to be left where he was and not to be disturbed, as he felt that he could live but a few minutes, and that he might as well die there as to be put to the needless torture of removal. As he seemed to gain strength, however, he was taken to the house and made as comfortable as possible, but eight or ten hours elapsed before he was able to move either of his lower limbs. The left hip and leg seemed to be more affected than the right, and the symptoms for a time indicated that the bones were injured. But these have passed away, and a slight lameness now remains. The right lung has been very sore since the occurrence, but this may have been caused by an injury received in falling. The mark of the lightning is apparent from the shoulders to the calf of the right leg, in the shape of a broad, irregular strip, from which the skin has peeled off as though it had been scalded."

WIFELY EXTRAVAGANCE.—On the one side (remarks the *Times*) there is the universal complaint that money is everything, and that without it the ablest men may be nothing, on the other side, the hardly less anxious and desponding cry that money is useless except for what can be done with it, that every little can be done with what there is, and that the first thing is to make it more. But those who have it and those who have it not seem equally to throw themselves into a wild race of amusement or display. It must always be with pain, and delicacy, and hesitation, that we make an allusion to those who are supposed to be the less able to defend themselves and the more under just authority, as well, it must be added, as also the most sinned against. But one remark must be made. Even on the most superficial survey of society, whether in the great furnace of the metropolis or in the lesser fires of provincial and rural life, who can shut his eyes to the lamentable fact that the gentler and kindlier sex have a very great deal to do with that boundless and ruinous extravagance which introduces all the vices, and disables

all the virtues, even to decay and extinction? It may be the necessity or the duty of some to spend princely fortunes in princely pomp and luxury; if so, they are only to be pitied for the difficulty of doing it gracefully, and redeeming material waste with personal refinement. But in this great town, and each season more than the last, there are thousands and thousands who are manifestly spending far more than their circumstances will allow. For very much of this deep, widespread, and still spreading evil the women are answerable. Of course, the men have their besetting sins and their pet extravagances, sometimes very costly; and they have often the still greater fault of not explaining their pecuniary affairs to their wives with manly candour or common business-like accuracy. They do not make the wife a confidant and fellow-counsellor. But there cannot be a doubt that in the great majority of houses the lady knows quite enough to see, with a very little reflection, that she is driving her husband and family into straits and embarrassment, with the risk of ruin. People must have very many and very good, acres, or very good investments indeed, to be able to spend often the rental of a good estate in a single entertainment, a dressmaker's or an upholsterer's bill, a house at a fashionable watering-place, a prolonged continental tour, a necklace, or some other toy. Yet women are such creatures of rivalry and display that they cannot help a sort of triumph over those who are less fortunate or less spirited, and so are continually the foremost to inflame a pernicious rivalry. What can their husbands do? They submit, perhaps. They sulk, perhaps. They more commonly cast about for ways and means, and, as they hear and learn more, they are more apt to take counsel from despair, and give themselves up to the stream in which they are already floating helplessly. They cannot be worse than they are; they may be better. So they speculate—that is, they gamble. They soon find they are victims, and set it down to their simplicity or their scruples. By-and-bye they make the discovery that in such an affair it is better to be at the head than at the tail; better to be on the right side of the wall; better to be in the ring than an outsider. So they press inwards, give and take confidences, and in time are millionaires, or bankrupts and exiles.

WHITTINGTON LIFE ASSURANCE COMPANY.

The twentieth annual meeting of this steadily-progressive company was held on Thursday, the 5th inst., at the offices, 37, Moorgate-street, London, E.C. Thomas H. Harris, Esq., of Finsbury and Hildenborough, Kent, the chairman of the company, presided. The attendance of shareholders was unusually large, well filling the spacious board-room. The report, as read by the secretary, Alfred T. Bowser, Esq., was in substance as follows:—

The number of policies issued was 753, for 184,303*l.*, the largest total of new business done by the company in any one year. In the life assurance account the net revenue from premiums was 33,584*l.*, and from interest 2,022*l.*, making together 35,606*l.*, against 32,425*l.* of last year. The funds belonging to the life assurance account had increased from 45,706*l.* to 54,451*l.*, while the total funds had increased from 63,790*l.* to 74,857*l.* The claims during the year from death and attainment of agreed age by six assurers, were in amount 14,885*l.*, and had arisen under seventy-eight policies, being within the calculated expectation. The valuation just concluded exhibited the fact that on April 30 this year there were in force 5,264 policies, assuring the total sum of 1,067,838*l.*, and yielding an annual premium income of 34,331*l.*

The total value of the assets was ... 482,777*l.*
The total value of the liabilities was 433,500*l.*

Leaving a balance of ... 49,277*l.*

Of this balance one-sixth would be divided between the shareholders and policy-holders. This would leave about five-sixths, or 41,108*l.*, for the expenses of existing business. The shareholders were entitled to one-fifth of the sum divided, or 1,633*l.* 16*s.*, which would be equal to 5*s.* per share. The bonus to the policy-holders in the general section would be at the rate of 2*l.* 2*s.* added to every 100*l.* assured, and the bonus in the Temperance Section would again be at the rate of 2*l.* 8*s.* The certificates of bonus to old policy-holders would be prepared and forwarded at an early date, as also a circular to those who would participate for the first time, offering them the choice of four modes of appropriation.

The accounts, of which copies had been circulated among the shareholders, having been taken as read,

The CHAIRMAN (Thomas H. Harris, Esq.) moved the adoption of the report, and said: The report placed before them a summary of the work of another year, which showed success of a most satisfactory kind, and supplied an abstract of a careful actuarial examination of the condition of their business, after another triennial period, which justified all the hopes they had entertained, and all the confidence they had expressed as to the soundness and stability of the company. They had had the best reasons in the facts and figures which had from time to time come before them for confidence as to their position, but, by the actuary's report, impressions were converted into convictions, and hopes into demonstration. The business of the year presented one or two features

demanding notice. The report stated that the assurances actually carried out were in number 753, and in amount 184,303*l.* These totals were pleasant to contemplate; they represented much wise forethought on the part of husbands and fathers, and many a barrier against the destitution and privation which often followed when death smote down the head of the family. But more, they represented "the largest amount of new business done by the company in any one year." Here was progress, and progress of the right kind; the progress which commanded his sympathy and approval; that which made the goal of one year the starting point of increased effort, and which looked at the success of the present as the promise of something better in the future. These remarks applied with equal force to the revenue of the year from premiums and interest, and to the assurance fund of the company; the former having increased from 32,425*l.* to 35,606*l.*, and an addition in the year of about 9,000*l.* having been made to the latter. He anticipated that by their vote they would express satisfaction with the report, and that their satisfaction would be shared by their policy-holders, absent shareholders, and agents.

EDWARD S. STILLWELL, Esq., briefly seconded the adoption of the report, which was carried unanimously.

Resolutions as to the re-election of the retiring directors and the auditors; of thanks to these gentlemen; to the Actuary, Thomas Walker, Esq., B.A.; and to the Secretary, Alfred Thomas Bowser, Esq., with other resolutions, were also carried.

Mr. BOWSER, the manager, said: Perhaps you will expect a few words from me in addition to a simple acknowledgment of a vote of thanks. (Hear, hear.) We all know how in the controversies that have been going on of late about life assurance, there have been attempts to set up a sort of standard, whereby you may judge the solvency or insolvency of a company of this kind. Some gentlemen advocate companies of a very ancient date; others would look alone at the amount of capital; others would look at the amount of the premium income compared with the claims, and others at the rate of expenditure. Now, sir, I am quite sure of this, that not one, nor all of these combined, can possibly develop the financial position of an insurance company. The only way it can be ascertained is by such a valuation as we have just accomplished for the Whittington, taking every policy and all the varying circumstances which come into operation in the course of a few years in the existence of a company. A comparison of the results of the valuation of 1872 with the present one shows, as you have heard, a balance of 49,000*l.* as against 34,000*l.*; or, as the actuary has put it, an advance of forty-two per cent. on the gross amount of surplus, or, what to the actuarial mind would be still more important—an advance of two per cent. over the whole of the business of the company. Now, a few words as to the way in which this result has been brought about. We have had to work very hard for it, and have spared no reasonable expense. Now this is thought to be a great crime in the eyes of some people, but I believe the expenditure that we have incurred has been a wise economy. There is an old saying—"There is that scattereth and yet increaseth." Judicious expenditure in obtaining new business is the very life and soul of every assurance company, and if the company fails to make that judicious expenditure it will assuredly realise the other half of the proverb—"There is that withholdeth more than is meet, and it tendeth to poverty." Mr. Bowser concluded amidst cheers, by again thanking the meeting for having passed this motion. On the motion of Mr. BAXTER, seconded by Mr. LUMBY, the cordial thanks of the meeting were passed to Mr. Harris for presiding.

The CHAIRMAN briefly acknowledged the compliment, and the meeting closed.

AS IT IS

In 'THE TIMES' of Jan. 7th, Dr. HASSALL writes:—"I have made a further analysis of ten of 13 samples, all were found to be adulterated. They were all artificially coloured with Prussian blue, turmeric, & a mineral powder. The substances used in facing tea serve no useful purpose, but render practical other adulterations." Feb. 19, 1874.

3,248 AGENTS—Chemists, Confectioners, &c. in every town sell HORNIMAN'S PACKET TEA.

AS IT OUGHT TO BE

'At the Docks, where Horniman's Teas are in bond, I took samples from original chests, which I analysed & found perfectly pure, and free from the usual artificial facing: the quality being equally good, and the price equally satisfactory.' Feb. 19, 1874.

HOLLOWAY'S PILLS AND OINTMENT.—Intermittent and Continued Fevers.—Dyspepsia, heartburn, hysteria, and general debility are best treated by these remedies, as they possess within themselves a gently-stimulating and tonic principle which invariably produces the desired result. They impart tone to the mucous membrane of the stomach, expel flatulence, increase the appetite, and produce a grateful sense of internal warmth of mind and body. As a detergent in scrofulous and foul ulcerations, and as a healing and soothing application in burns, scalds, and excoriations, the Ointment will be found most valuable, as it promotes the healing action and cleanses off all foul discharges and neutralises any noxious matter that may be present. Very plain directions accompany them.

LOVELINESS ON THE INCREASE.—A marked increase of female loveliness is the eye-delighting result of the immense popularity which Hagan's Magnolia Balm has obtained among ladies everywhere. Complexions radiant with snowy purity, and tinged with the rosy hue of health, are commonly met with wherever it is used. Sold by all Chemists and Perfumers, in bottles, and elegant toilet case at 3*s.* 6*d.* Depot, 114 and 116, Southampton-row, London.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

PEIPERS.—August 9, at Hirschwang, Lower Austria, the wife of Herr Constantin Peipers (eldest daughter of the late Washington Wilks, Esq.), of a daughter.

MARRIAGES.

WINTERBOTHAM—MICKLEM.—August 10, at Lee Chapel, by the Rev. R. H. Marten, B.A., William Howard Winterbotham, of 61, Carey-street, Lincoln's-inn, to Elizabeth, eldest daughter of Thomas Micklem, of 35, Lee Park, Blackheath.

BERRY—MARTIN.—August 11, at the Chapel-street Congregational Church, Southport, by the Rev. J. Egarr Millson, assisted by the Rev. P. Rathbone Berry, brother of the bridegroom, Mr. Charles Albert Berry, minister of the St. George's-road Congregational Church, Bolton, to Mary Agnes Martin, of Osborne Promenade, Southport.

HEAPS—DIXON.—August 11, at the Methodist New Connexion Chapel, Woodhouse-lane, Leeds, by the Rev. Law Stoney, of Ashton-under-Lyre, and the Rev. Wm. Cocker, D.D., John William, son of Joshua Garsed Heaps, of Terrace House, Leeds, to Maria, daughter of the late Samuel Dav Dixon, of Rose Villa, Chapel Allerton.

ROGERS—BUCKELL.—August 11, at the Congregational Chapel, Salisbury, by the Rev. W. Jones, of Surbiton, Frank Rogers, son of the late Mr. T. Rogers, to Henrietta Sophia (Ne. Ge), second daughter of Mr. W. Buckell, of Salisbury.

HAIGH—KNOWLES.—August 12, at Grove Chapel, Gomersal, by the Rev. J. Craddock, Henry Haigh, Esq., Oak Lee, Huddersfield, to Martha, eldest daughter of the late William Knowles, Esq., machine maker, Gomersal.

DEATH.

DUTHIE.—July 27, at Oldham, of rapid consumption, William Duthie, late minister of the Congregational Church, Werneth, Oldham, aged 27.

BOYD.—August 12, suddenly, at his residence, Sunny Side, Victoria Park, Manchester, James Boyd, aged 58. Friends will kindly accept this intimation.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

EPPE'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.

DYEING AT HOME.—JUDSON'S DYES are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braid veils, handkerchiefs, cloths, bernouses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle, of chemists and stationers.

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THE INSTITUTION FOR DISEASES OF THE SKIN, 227, Gray's Inn-road, King's-cross, is open on Monday and Thursday evenings from six till nine; the City branch, 10, Mitre-street, Aldgate, on Wednesday and Friday evenings. The institution is free to the necessitous poor; payment is required from other applicants.

DELICATE CHILDREN.—Weakening diseases require tonic treatment.—The condition of the blood in children suffering from general debility, rickets, spinal disease, wasting, paralysis and consumption; from spasmodic croup, epilepsy, worms, weak eyes and all eruptions, is one of poverty, requiring a tonic to enrich it, and clear the system from all impurities. The best medicine for all the above ailments is Steadman-Phillips Tonic Drops, which will add colour to the cheeks and restore the little patients to robust health, and parents should not fail to give them a proper course. Prices 13jd., 2s. 3d., and 4s. 6d. Of all chemists, or a large bottle sent for 5s. P.O.O. by the Proprietor of Steadman's Teething Powders, the safest remedy of their kind for infants' teething. Depot, 74, East-road, London, N.

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August 22 Rev. Dr. BROCK.
" 29 Rev. Dr. BROCK.
Sept. 5 Rev. F. WILLS.
" 12 Rev. F. WILLS.

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